

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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No. 5

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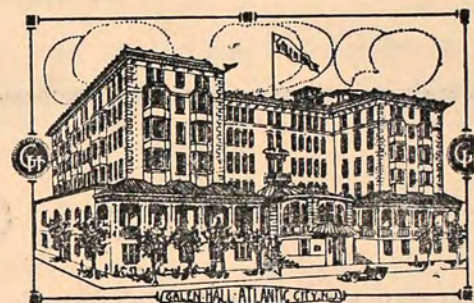
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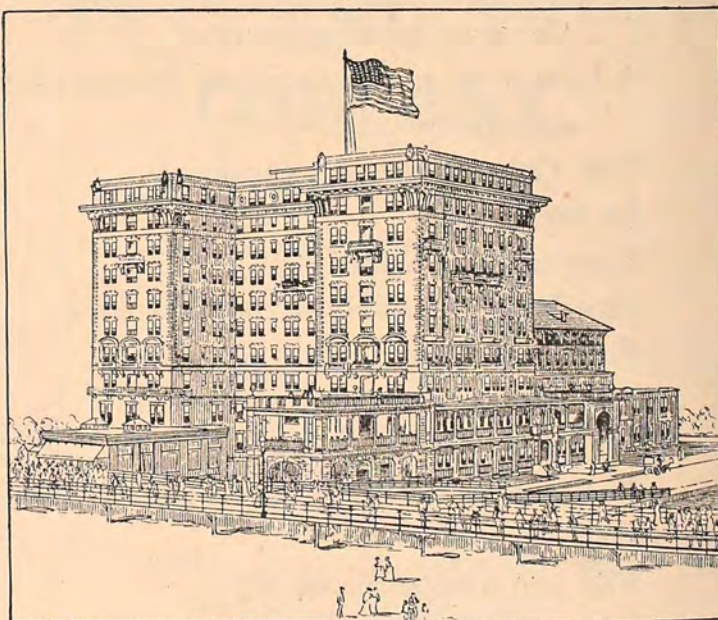
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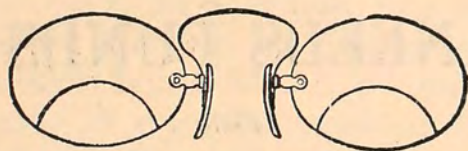
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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. VI. No. 5

PHILADELPHIA, FEBRUARY, 1918

15 cents a copy
\$1.00 a year

Lent and the Nation's Need

The claim of Lent on us this year is more than ever clear and strong. For the need of our souls is joined to the need of our country. Think of these three things:

**Lenten
Observance in
Line with
Patriotic Duty**

First, Lent asks of us as Christians just what our country asks of us as citizens, namely repentance, fasting, and sacrifice.

Repentance comes first as our motive. Things are wrong with us. Selfishness has ruled and well-nigh ruined us. It has led us into lust, greed, sloth, waste, ease, spiritual apathy. Repentance means repudiation and revolt. It means a burning sense of guilt and shame; a great longing and a high resolve to forsake evil, to escape from it, to work out a real reform while there is time.

Fasting comes next as our method. Repentance begins with feeling or emotion. But it must not stop there. Else it comes to nothing. Motive must get things moving. It must set to work. So repentance, as a proof that it

Fasting

is real, fixes on fasting as the next necessary step. Fasting has an emotional side. It is a natural sign or accompaniment of grief. Naturally we lose appetite when we are sad. That is one reason which explains and justifies the prescribed Fasts of the Church. All the members of the Body, openly and all together, by deed as well as word, are to acknowledge that they have good cause for sorrow by reason of their disloyalty and faithlessness. But fasting is intensely practical. In its wide sense it means fastening on our weak places: the holes in our defenses; the dull edges of our weapons; our lack of resources at hand; our flabbiness of muscle; our ignorance of discipline. It means a determined and sustained effort to set right what is amiss; to make up our lack. Fasting is as practical and necessary as the surgeon's knife; the physician's draught; the restrictive rules governing an athlete's training.

But sacrifice is the chief and greatest thing. It is at

once our test and our goal. It is the high point of our duty. There is something wrong with our repentance unless our revolt from sin and evil carries us over into full and generous self-devotion to God and good. Our fasting is only form unless it means a readiness to pay full price for our redemption and release: a will to resist even, if need be, unto blood, striving against sin. Sacrifice gives the measure of our manhood. God has to offer us nothing better than a share of His own sacrificial life. The will to sacrifice is His crowning gift to us and the source of all the peace and joy which come from Him.

In these three things, then: repentance, fasting, sacrifice: our Lenten duty and our patriotic duty coincide. Let us keep them close together, one and inseparable. Our war against the devil, and our war against Teutonic domination can be won only on identical conditions. Peace in our hearts and peace in the world can come only in the self-same way.

Secondly, Lent reminds us that right conduct comes only from righteous character. "Morality," the doing

of recognized and prescribed duties in our community, has its due place. No good man will fail in it. But "morality" is not at all the same as "goodness." It has no real security. It has of itself no living virtue. We may conform to all conventional requirements. We may keep well within the law, we may approve of and support all good causes. And yet we may be quite outside God's Kingdom and strangers to His righteousness. Character alone has permanent and sure value. This is what Lent helps us to remember. It recalls us to first principles. It brings home the often unwelcome, but always indisputable truth, that "the final argument is not what men say, not even what they do, but what they are. "Its stress falls wholly on the inner life; on the disposition of heart and mind and will. It calls to personal religion. All its rules and regulations, of

**The Need of
Character**

abstinence on the one hand, of devotion on the other, are meant to set us in the way that leads to God, and to keep us near Him. Righteousness means right relationship to Him. The doing of duty is to be accomplished, not by the laborious performance of a set of rules, but by the working of God's Spirit in our hearts, and out from our hearts into all we say and do.

Here again, religion touches patriotism. Patriotism is sure to depend upon religion. It is no mere rounding phrase that "the will to win is the only way of winning." It is the sober, solemn truth. Discipline in the ranks; courage in the field; skill in leadership; adequate supply of all materials: without these things of course little can be done. But nothing can be done even with all of these together unless there is the will to use them rightly: unless the character is equal to the task. Let Lent then be for us a school of character. So shall we be "mobilizing resources" more essential and more resistless in this business of holy warfare than even guns and fuel.

Thirdly, Lent takes us to the Cross of Christ as the only source and means of goodness. It is past the

The Cross and the Crisis

power of words to say how pitiful and tragic has been our habitual denial and forgetfulness of this. No doubt Germany more than any other nation has been the determined enemy of the Cross of Jesus Christ. She has cast it from her faith. She has denied it in her schools and pulpits. She has trodden it under foot. The fabric of her modern culture is built upon its ruins. Germany is reaping now as she has sown. Her aims in war; her horrible methods in warfare; her cruelty and treachery; all are but the flaring up in its due time of the fire of her blasphemy against the Crucified. But we have all been guilty. All Christendom has tried to have Christ without His Cross. All have mocked and disdained Him in His Passion. Now the war has made us halt. The high and holy cause which we have taken up is enlightening and purifying us. To fight against Anti-Christ is a very sure way of coming back to Christ. And we are coming back. But there is much to be unlearned; much to be recovered, ere we are safe. Dumb intuitions and emotions must grow into clear and strong convictions. High impulses must be caught and harnessed; directed to their true goal; brought to their full development. Need of salvation must become recognition of the Saviour.

God surely is leading His people back to Calvary. That is the only sure and certain spiritual interpretation of the war. And God's love knows that the cost even of this war is none too great if that may be accomplished. The welter of blood and wreckage; the rivers of pain and woe; all of it may be for the salvation of a world at war if, in the midst of it, and at the end of it, the Cross of Christ comes into its own.

So Lent this year takes on an unimagined and overwhelming meaning. Christ Crucified is to be held up once more steadily before us for the Forty Days. Each day we shall draw nearer to Him. Going our-

selves, we shall draw others. If we make our own surrender, and renew our own allegiance, and lay hold of our own salvation, and render our own thanks, we shall be both saving ourselves and building up His Kingdom where all men shall find righteousness and peace.

Let us go forth then into this Lent for love of God and Church and country.

Philip H. Ruelander

✠ ✠

The Imperative Need of Chaplains

Later and more accurate information in regard to moral conditions in and around the great cantonments has been very reassuring and a cause for great thankfulness. There is still considerable doubt about the conditions our men are meeting, and will likely meet in France, but it is encouraging to read that conditions in the American training camps in that country are better than in the French camps. There are things which we wish the French Government could and would do, but even if it did everything we asked it would still be necessary for our men to fight flesh and devil as well as Germans, and for that warfare there is needed "the panoply of God," the religious helps and inspirations the men have been accustomed to.

But the Chaplains are needed for a great many other purposes than that of keeping men out of evil.

Why Chaplains?

They ought not to be thought of only as a sort of moral policemen. They should be wherever the men are in order that the men may have their church with them, and all that that means to men who have left all that they love behind them, who may be sick, or suffering, and who do not know whether they will live through the coming months, days, or perhaps, hours. Letters which we have published, and especially one which we publish in this issue, show how men at the front value the privilege of partaking of the Holy Communion before going to face death. What else could take its place or make up for its absence? Not the creature comforts of the Y. M. C. A., helpful as they are in their limited place. Not the prayer meeting of some minister of another communion. Nothing but "the strengthening and refreshing of their souls by the Body and Blood of Christ" will supply their need.

In a letter received from a young man with our forces in France are these words: "If the Episcopal

"Come Over and Help Us"

Church was on the job out here we might be able to get some good out of it, but as far as I can see, all its activities are confined to Paris. If they can't afford one Priest to a regiment I should think they would have one to a brigade, about 10,000 men. There is plenty for them to do over here, and we men would be more than glad to see them." This is a veritable "Macedonian Cry." It must not, and

will not go unheeded. There are difficulties which will require time and skill to overcome, but they will be overcome, and there will be Clergy ready to go, if the laity will provide the means for their support and equipment. We should just regard it as a most important part of our Missionary work, and do our duty, no matter what the Government does or does not do.



Registration of Members in Service

It seems to be a fact that the Church has lagged far behind other communions in following up individually its men in the field. In order to do this work as it should be done, our General War Commission plans to compile a card catalogue of all church members enlisted in any form of Government service. The lists will be at the service of our Chaplains, regular and volunteer, the Brotherhood of St. Andrew, and the clergy in the neighborhood of the camps.

Our Diocesan Commissions has asked that such lists be sent to their secretary, Mr. Ewing L. Miller,

Church House. Unfortunately, to date almost no response has been made to this request, although in other dioceses the work has been completed. For those of the clergy who have the necessary information, it will be very little trouble to send it in their lists, and those who do not have the information, should get it at once for their own sakes, for they ought to be in touch with their absent members.



To Rural and Suburban Clergy

A Clerical correspondent has called our attention to the fact that the tremendous development of the steel, munitions and shipbuilding industries in Philadelphia has drawn and will continue to draw to the city tens of thousands of men from the adjacent country. Here is an opportunity for 'follow-up' work which is not being taken advantage of. The Central Y. M. C. A. Inter-City Secretary says that in the past five years scarcely any names of men coming to the city from our out-of-town parishes have been reported to him. As such men are bound to form associations of some kind in their new surroundings, it would help greatly to prevent their forming the kind that "corrupt good manners" if the rural and suburban Clergy would send the names of those leaving their parishes to the Brotherhood of St. Andrew, the Central Y. M. C. A., and, if possible, to some city Clergyman. And if it be done, "'twere better it were done quickly."



Religion in Wartime

Bishop Rhinelander is delivering a series of lectures on the above topic in St. James' Church, on Thursday evening, at 8. The last two will be:

February 7—"War in Heaven."

February 14—"Democracy Made Safe in Christ's Kingdom."

Church Funds and Liberty Loans

In view of the certainty of another Liberty Loan attention is called to the following resolution, adopted by the House of Bishops at the Special Session in Chicago, in October last:

"RESOLVED, That all Treasurers and Trustees of Church Funds be and are hereby requested to consider the possibility of using uninvested balances of funds under their control for the purchase of Liberty Bonds and of reinvesting where practicable the principal of such funds in support of the Government of the United States."



Changes in Committees

Resignations and absence from the Diocese have occasioned changes in the personnel of several Diocesan Committees.

The Rev. Louis C. Washburn, D. D., has been elected a member of the Standing Committee, to fill the vacancy caused by the resignation of the Rev. J. Andrews Harris, D. D.

The Rev. F. S. Moore and Mr. J. Vaughan Merrick have been appointed members of the Diocesan Committee of the Church Pension Fund, taking the places of Chaplain N. B. Groton, now at Camp Hancock, and of Mr. R. D. Brown, now in France.

Mr. Lucius Landreth, Mr. Charles Biddle, and Dean Mikell, of the University of Pennsylvania Law School, have been appointed on the Committee on the Revision of the Constitution and Canons, vice Messrs. Budd, Edmonds and Pepper.



The Monday "Holidays"

As long as the Government order prohibiting the use of fuel and power in office buildings on Mondays remains in force, there will be neither heat nor elevator service in the Church house. While such conditions exist, the Clerical Brotherhood will suspend its meetings, and presumably other meetings scheduled for Mondays will either be suspended or changed to some other day.



A Letter to the Clergy and People of the Congregations that Met their Apportionments

At the beginning of this New Year I am sending to you my most hearty congratulations on your good record during the year just past in regard to the missionary work and obligations of the Church.

All the parishes and congregations in the Diocese which have paid their missionary appointment are deserving of very hearty commendation. Not only have they by their faithfulness made it possible for the Diocese as a whole, to discharge its obligations to the General Church and to do its proper part in supporting our missionary work in every part of the world, but they have set a fine example within the Diocese to all

other parishes and congregations which so far have not done their full duty or claimed their full privilege in this matter.

It is more than ever important in these great times that the Church should hold fast to its missionary duty and not let itself be distracted by the pressure of new claims. I rejoice that our people are ready with their sympathy and help for the support of all good and patriotic causes. I shall rejoice still more if side by side with this prompt response to the emergency needs of the war they resolutely fulfil as a matter of course their obligation and privileges of personal loyalty to the Head of the Church in His unceasing work for the redemption of the world.

I ask you with your people to make it a matter of special prayer and effort that our missionary zeal in this New Year shall reach a level higher than any reached in the past. Only so shall we prove faithful to our trust and walk worthy of our vocation.

Faithfully yours,



Bishop of Pennsylvania.

Epiphany, 1918.

The following is a list of the Parishes and Missions which met their apportionment for General Missions for the year closing November 1, 1917:

SUBURBAN.

Ardmore, St. Mary's.
Bala, St. Asaph's.
Bryn Mawr, Redeemer.
Buckingham, Trinity.
Cheltenham, St. Paul's.
Chester, St. Paul's.
Chester, St. Luke's.
Clifton Heights, St. Stephen's.
Coatesville, Trinity.
Concord, St. John's.
Conshohocken, Calvary.
Darby, All Saints'.
Dolington, St. Wilfred's.
Dowington, St. James'.
Eddington, Christ Church.
Fallsington, All Saints'.
Frosty Hollow, St. Giles'.
Great Valley, St. Peter's.
Gwynedd, Messiah.
Highland Park, Holy Sacrament.
Honeybrook, St. Mark's.
Hulmeville, Grace.
Jenkintown, Our Saviour.
Kennett Square, Advent.
Langhorne, St. James'.
Lower Merion, St. John's.
McKinley, St. Andrew's.
Media, Christ Church.
New London, St. John's.
Newtown, St. Luke's.
Norristown, All Saints'.
Paoli, Good Samaritan.

Parkesburg, Ascension.
Perkiomen, St. James'.
Phoenixville, St. Peter's.
Pottstown, Christ Church.
Quakertown, Emmanuel.
Radnor, St. Martin's and Chapel at Ithan.
Ridley Park, St. John Evangelist (Essington).
Rockdale, Calvary.
Rosemont, Good Shepherd.
Royersford, Epiphany.
Southampton, St. Columba.
Swarthmore, Trinity.
Upper Merion, Christ Church.
Upper Providence, St. Paul's Memorial.
Wayne, St. Mary's Memorial.
Weldon, St. Peter's.
West Chester, Holy Trinity.
West Whiteland, St. Paul's.
Whitemarsh, St. Thomas'.
Willow Grove, St. Anne's.
Wynnewood, All Saints'.

CITY.

All Saints', Moyamensing.
All Saints', Lower Dublin.
All Souls (for the Deaf).
Atonement, Memorial.
Calvary (Germantown).
Christ Church.
Crucifixion.
Epiphany, Sherwood.
Gloria Dei.
Good Shepherd.
Grace, Mt. Airy.
Holy Apostles.
Holy Comforter Memorial.
Holy Communion Memorial.
Holy Innocents.
Holy Trinity.
Holy Trinity Memorial Chapel.
House of Prayer.
L'Emmanuello.
Mediator Chapel.
Messiah, Port Richmond.
St. Alban's, Olney.
St. Ambrose.
St. Barnabas, Kensington.
St. Bartholomew's, Wissinoming.
St. Clement's.
St. David's, Manayunk.
St. Gabriel's.
St. George's Chapel (Venango).
St. George's, Richmond.
St. James the Less.
St. John's, Northern Liberties.
St. John Chrysostom.
St. John Evangelist.
St. Luke's, the Beloved Physician.
St. Luke's, Kensington.
St. Mark's.
St. Martin-in-the-Field.
St. Matthew's.
St. Paul's, Chestnut Hill.
St. Paul's, Aramingo.
St. Paul's Memorial (15th and Porter).
St. Peter's.
St. Simon the Cyrenian.
St. Timothy's, Roxborough.
St. Titus, Elmwood.
Phillips Brooks Memorial Chapel.

THE CHURCHMEN'S CONFERENCE

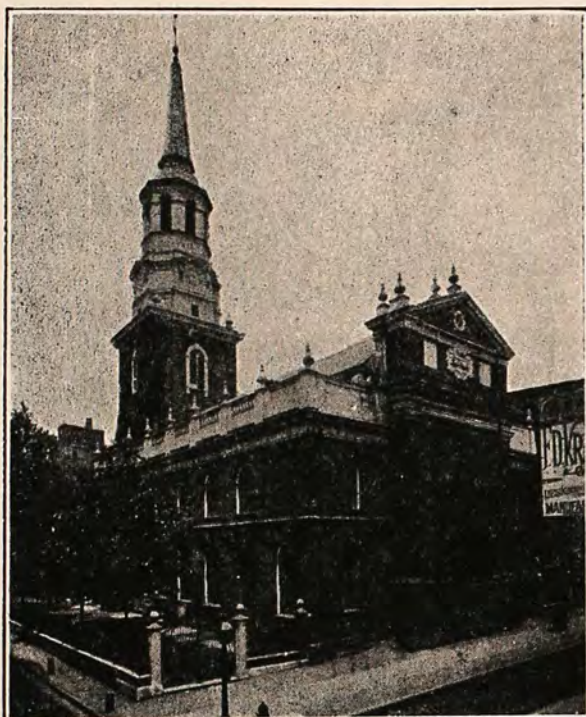
The Churchmen's Conference, which has won for itself a permanent place in the life of the Diocese because of its strong program of instructive topics of vital interest to clergy and laity alike and presented by leading men of the church, will be held at Christ Church, Second and Market streets, on February 22nd, 1918. At-

Cosmo Gordon Lang, Archbishop of York, possibly being among the number.

Charles E. Beury, a well-known churchman and member of the Philadelphia Bar, has been selected for one of the principal addresses. He will have for his topic 'Russia and Armenia.'

Mr. Beury has just returned from

photographs of the country over which he traveled. From these photographs Mr. Beury has made lantern



HISTORIC CHRIST CHURCH

Second Street, above Market Street, the scene of the Washington's Birthday meeting of Churchmen

tention is called to the change from the usual date for holding these conferences to Washington's Birthday.

Having in mind that February 22nd is more widely observed as a holiday than February 12th (Lincoln's Birthday), the Joint Committee composed of members of the Church Club, the Central Missionary Committee and the Brotherhood of St. Andrew, under whose auspices the conferences are held each year, were prompted to substitute the former date, in order to give a larger number of churchmen an opportunity to attend.

In view of the absorbing demands made by the war, the Joint Committee has also deemed it wise to shorten the time of the two sessions of the Conference. The afternoon session will open promptly at 5 o'clock and the evening session at 7.45, closing at 9.15 o'clock sharp.

The general theme of both sessions will be "The Challenge of the Present Crisis." Bishop Rhinelander will preside and conduct the opening devotions and deliver an address.

At this writing all the speakers have not as yet been secured, but it can be stated that prominent churchmen will have places on the program and make gripping addresses, the Most Rev.

an extended trip through the Far and Near East, made in connection with the administration of Armenian and Syrian relief, and is therefore, enabled to speak of political conditions in the Orient at first hand. He twice travers-



THE MOST REV. COSMO GORDON LANG
Archbishop of York

ed Russia and the great Siberian waste and journeyed through China, Armenia and Syria, making numerous



CHARLES E. BEURY

slides which will be used to illustrate his lecture.

Supper will be served in the Neighborhood House of Christ Church at 6.30 o'clock, after which the evening session will follow at seven forty-five o'clock.

The Rev. Robert Bakewell Green, of Norwood, Pa., has just concluded a very successful Preaching Mission (December 2nd to 9th), at St. Bartholomew's Church, Wissinoming, a Mission Church of the Convocation of Germantown, Rev. Azall Coates, Missionary. The Missioner was especially happy in his answers to the questions found in the question box, which was one of the features that roused a never-failing interest. His preaching was distinctly constructive, harmonizing many minor discords and overcoming considerable local irritation, but especially rousing many to fresh spiritual activity and its expression in worship. The Mission was prepared by organizing the workers, some eight men and sixteen women, into eight teams, making each responsible for the church people in a territorial section. By prayer and visiting these brought the people out in a surprising manner, giving a well-filled church for the preacher. The Mission has left the congregation with an undoubted feeling of spiritual blessing, revived many grown cold and careless, and stirred all to renewed activity and deeper spiritual interest shown in increased regular congregations.

The Rev. Carl I. Shoemaker of the diocese of Tennessee has been licensed by the Bishop to officiate in this diocese and has become a member of the clerical staff of St. Mark's Church with special duties at St. Michael's Chapel.

In Memoriam



For all the saints, who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest.
Alleluia.

Rev. Herman L. Duhring, D.D.

In the death of the Rev. H. L. Duhring, D. D., on Sunday, December 30, 1917, in the 77th year of his age, death has again visited our midst and removed from us a brother beloved, who for more than a half century was one of the commanding and forceful figures in our church life. Dr. Duhring was 'to the manor born,' a Philadelphian by birth and ancestry, (on the maternal side going back to the company of the Penn settlers); received his education here and passed his entire ministry of over fifty years in the city of his birth. He was ordained to the diaconate in '65 and after a curacy of five years at Holy Trinity Church—mostly with Phillips Brooks as his rector—he became the rector of All Saints' Church, Twelfth below Fitzwater. This parish became most effective under him and he continued in its charge long after he had taken up the work with which his name is more peculiarly associated, the Superintendency of the City Mission.

For many years he acted as Dean of the Convocation of South Philadelphia where his aggressiveness and missionary zeal found full play. He was also instrumental in the enlargement of the scope of the Lenten Offering of the Children for Missions which his personal friend had inaugurated in St. John's Church, Lower Merion and it was largely through the persistent advocacy of and effective organization which Dr. Duhring gave to the S. S. Auxiliary that this offering has become so general in our church and its totals reached such undreamt of amounts.

Twenty-eight years ago he was summoned to the practical work of city missions. The scope of this work was then insignificant compared with its present-day dimensions. The mission house was in a small one on Ninth street above Locust, afterwards moving to the dwelling 411 Spruce street, which is now used for a branch of the work, but the main office of the mission occupies the basement of old St. Peter's Church. He resigned the mission superintendency in 1914, since which time he has been living in retirement with his family at Chestnut Hill.

In the twenty-five years of his labor as city missionary, Dr. Duhring often delivered four or five addresses on a Sunday, and many more during the week. Largely through his labors



REV. HERMAN L. DUHRING, D.D.

was supported one of the largest homes for consumptives in the country, and the second one to be established in the United States. Dr. Duhring worked in season and out to raise funds to carry out its objects, bringing to its aid thousands and thousands of dollars by direct gift and endowment.

For years he was managing editor of the American Church Sunday School Magazine, and secretary of the Joint Commission of the General Convention on Sunday School instruction. He was a life-long resident of Chestnut Hill. His home there adjoins the grounds of the Home for Consumptives, supported by gifts and endowments from the membership of the Protestant Episcopal Church.

He is survived by a son, H. Louis Duhring, Jr., and two daughters. A brother, Dr. Louis Duhring, professor of skin diseases in the University of Pennsylvania, died several years ago, leaving liberal bequests to the University.

The funeral services were held at old St. Paul's, Third street below Walnut, on the afternoon of January 2nd, Bishop Rhinelander officiating, assisted by the Revs. H. C. McHenry and J. E. Hill. The Board of Control of the City Mission acted as honorary bearers and a large number of the clergy and personal friends were in attendance.

As showing the esteem in which Dr. Duhring was held by all classes we subjoin an editorial from the Philadelphia "Evening Bulletin:"

"AN APOSTLE TO THE POOR."

"For more than fifty years the face of Dr. Herman L. Duhring had been familiar to almost everyone in the city. Perhaps no single man was as well known—at least by sight—while his personal ministrations to the poor have exceeded those of possibly any dozen pastors. How far back his career began is recognized by the fact that he was a curate at Holy Trinity

when Phillips Brooks was rector—and there be few who can remember that time.

"Dr. Duhring was a man of God, but also a man among men. He had one of the most difficult of tasks, but he never shrank from it. No man knew better than he the depths of misery among the poor, and none worked harder for their relief. There was no denominationalism nor sectarianism in his work. He sought out those who needed help and provided for them as best he could with the resources at his command.

"Dr. Duhring was possessed of a gift of humor which saved him from many hours of depression. Among laymen he was esteemed for his vigorous Christianity and plain speaking. He did not hesitate to tell unpleasant truths to religious slackers; he never objected to letting people know that sympathy for the poor should be backed up by money, and many were thus shamed into giving who otherwise were able to keep their generous instincts under perfect control.

"Dr. Duhring retired a few years ago, but his remarkable face—which no one could forget—was familiar until within a few weeks. He loved the city and its people, especially its poorest—and his works do follow him."

Richard Ashhurst

Richard Ashhurst, widely known socially, died at his residence, 1524 Pine street, at 8 o'clock on the morning of St. John's Day, December 27th.

He was eighty-four years old, and had been critically ill since Christmas, having been stricken with pneumonia that day.

The funeral was held at St. Peter's Episcopal Church, 3d and Pine streets the following Saturday. Mr. Ashhurst had been a vestryman there many years. He is survived by a son, Richard Ashhurst.

Caleb Cresson

After a brief illness, Mr. Caleb Cresson, for many years prominent in the business and social circles of Philadelphia, on the evening of the Sunday after Christmas entered into rest at his town residence, 1706 Pine street. He was 80 years of age and up to very recently had been well and active. Though he retired several years ago from his business as a manufacturer, Mr. Cresson retained his interest in many enterprises to which he gave much personal attention. He was an enthusiastic and devoted churchman, particularly interested in the work centering about the rural district of Oaks, where he maintained his country home and where now one of his sons is do-

ing such effective work as the rector. He was an alumnus of the University of Pennsylvania. For many years he was actively interested in the management of Howard Hospital.

Henry H. Cummings, 3d

Henry H. Cummings, 3rd, volunteered for the American Ambulance Field Service in March, 1917, and on March 26th, sailed for France to take up his duties. While performing his duties with the Ambulance Service in France the United States became involved in the war with Germany and upon the entrance of the United States a call was made upon the Ambulance drivers for volunteers to serve under the American flag as a military transport; the service being the transportation of ammunition and supplies to main points where offenses were in progress. Henry H. Cummings volunteered for this service with forty-one other young Americans and therefore was among the first forty-two to reach the front under the American Flag.

He served faithfully in this work and a short time before his enlistment expired was transferred temporarily to drive the staff car.

His enlistment expired on September 26th, 1917. He was very anxious to reenlist in the work but finally decided to return to this country when he would re-enlist.

Accordingly he sailed for the United States on the Transport Antilles to make a short visit home and then return to the service. The Antilles was torpedoed on October 17th, 1917, and he went down with the ship. He was a member of the Parish of the Resurrection, Broad and Tioga streets.

Leopold W. L. Bellak

Entered into rest October 30th, 1917.

The deceased was the head of a well-known and long-established firm in Philadelphia and was widely known in business and social circles. An accomplished musician, he had served for a quarter of a century as organist at St. John's Church, Third and Brown streets. One who was his close friend for thirty years and enjoyed his utmost confidence (the Rev. J. J. Joyce Moore) has penned the following graceful tribute of this accomplished gentleman which we gladly publish:

"We always cherished a warm fraternal feeling for Mr. Bellak, whose intelligent conversation and amiable manners made him a very interesting companion to all who knew him. In his social relations he was distinguished by an unaffected courtesy, by a genial dignity, by a thoughtful consideration of others, and by a benevolent spirit. He was highly regarded for the soundness

of his judgment, and for the upright and honorable character which he manifested as a man of business for nearly forty years, and in all the transactions in which he was concerned. It is not surprising to read that he was honored by the presidency of the Piano Trade Association.

"On several occasions, when we exchanged pulpits with the Rev. Mr. Barnes, then Rector of Old St. John's Church, Third and Brown streets, we had the pleasure of meeting Mr. Bellak viz., that of accomplished organist and choirmaster of the church, which position he held for twenty-five years to the satisfaction and delight of several Rectors.

"He will be greatly missed as a loving, devoted husband and father, faithful friend, genial business associate and true Christian gentleman."

Rev. Frederic Gardiner, L.H.D.

The following minute was adopted by the Vestry of Grace Church, Mount Airy:

In the sudden death on December 7th, 1917, of the Rev. Frederic Gardiner, all the church has suffered a great loss; but it comes with especial severity to this parish.

From the time he came to reside here, three years ago, he was most generous in the gift of his time and powers for our good. Only our rector knows how great was the help he gave. But we all remember with gratitude his work among us last summer, when he was in charge of the parish.

The son of a distinguished clergyman and scholar, he inherited an aptitude for teaching which he developed and applied in the education of a generation of school boys during the fifteen years he was head master of the Yeates School, at Lancaster, in this State.

The directness and vigor of his mental processes, his transparent sincerity and manliness of character and the deep spirituality which shone through his life made, not only on his school boys, but on all with whom he came in contact, an impression not to be forgotten.

Of his success in other fields, others can speak out of a fuller knowledge than we possess. We desire here to record our grief at his death and our sympathy with his family in their sorrow.

Ellen B. Ulrick

With the death early in December of Mrs. Ulrick, the parish of the Resurrection, Philadelphia, lost one of its oldest and devoted communicants. With many others (of whom at the

present writing only two remain, the Misses Lynch and Bavington), Mrs. Ulrick was transferred from St. George's Church, Kenderton, when it was united with the Church of the Resurrection in 1872 and continued loyal and faithful to it until her death.

F. Avery Jones

F. Avery Jones, formerly organist of St. Mark's Protestant Episcopal Church, who enlisted in the British army in the spring of 1915, and was in a London regiment, died yesterday in a hospital "somewhere in France," according to a cablegram received at the clergy house of the church.

Mr. Jones was organist at St. Mark's Church for nine years, and was well known in Philadelphia. He was born in Yorkhill, South Hereford, England, thirty-two years ago. He attended the Cadet Corps School at Derby, and afterward the Hereford School from which he was graduated. He was a choir boy in King's College Chapel for a number of years, and was assistant organist in the Hereford Cathedral for five years.

Mr. Jones was a member of the Musical Arts Club and an accompanist for the Mendelssohn Club. His father, the Rev. A. G. Jones, is a well-known English clergyman, having had the country parish at Yorkhill for more than thirty-five years.

Mr. Jones is survived by three brothers, one a clergyman. Another is a Commissioner in Rhodesia, South Africa, and the third has a rubber plantation in the Malay Peninsula.

Carrie Garwood Fisher

In the death of Mrs. Carrie Garwood Fisher St. Stephen's Church lost one of her saints. Her residence was so far from the church that she was not able to take part in many of its activities. For years her health had been poor, and all the energy of her nature had been called upon to meet the daily demands upon her strength, so that the congregation was not widely acquainted with her.

All who knew her realized that she was a rare and beautiful spirit. Though often racked with pain, and struggling against weakness, she had the unusual gift of being able to interest herself, even under such circumstances, in literature, and in other people. I should say that her distinguishing characteristic was her remarkable self-control, were it not that all her emotions seemed to be so pure and beautiful that perhaps it would be better to describe her as a person remarkably at peace with herself and with God. I never visited her sick room without

being uplifted. She was a parishioner to thank God for. She was a living sacrament. No one could be with her without realizing the grace and power that were tenanted in her frail body.

CARL E. GRAMMER.

Dr. Joseph Price Remington

The Rector, Wardens and Vestrymen of the Church of the Holy Trinity, Philadelphia, desire to place on record their sense of loss in the death of their associate, Dr. Joseph Price Remington.

Dr. Remington was associated with the life and work of the parish for many years. He served as a Vestryman eighteen years. He was for some years a Sunday School teacher, and for over twenty years he was a member and a leader in the Chapter of the Brotherhood of St. Andrew. He was always deeply and actively interested in the life of the Parish, and his scholarly attainments and his genial personality added to his usefulness.

We thank God for his life and service.

FLOYD W. TOMKINS, Rector.
SAMUEL HINDS THOMAS, Sec.

Thomas J. Wark and Edith Dewees Wark

Killed in an automobile accident on Saturday, December 1st.

The appalling tragedy which resulted in the death of this devoted couple has brought great sadness to a large circle of friends and especially to the rector and parishioners of St. Philip's Church, Forty-second and Baltimore avenue, where for the past twelve years he has been the efficient sexton and caretaker, succeeding his father in these duties. Mr. Wark literally grew up in St. Philip's, was trained in its Sunday School, confirmed at its Altar and was a faithful communicant of the parish. He was known too, and himself knew everyone connected with the parish. Possessed of many distinctive gifts, Mr. Wark was an invaluable factor in parish entertainments, in fact his relations with the parish were rather unique. He was married to Miss Edith Dewees in 1910, no children surviving.

The regard in which this estimable and devoted couple were held was manifested at the imposing outpouring of parishioners on the occasion of the funeral which was held from the church on the 6th of December.

Caleb Cresson, Sr.

There passed into life eternal on December 30th, in his seventy-seventh year, the soul of Caleb Cresson, Sr. He had devoted the major portion of his life to the upbuilding of St. Paul's

Parish, Oaks, Pa., where his son, the Rev. Caleb Cresson has been the rector for the past few years. Mr. Cresson was most liberal and deeply interested in the good work of his son, and took part in our Diocesan Convention for more than forty years. His home retained the fame for hospitality to countless relatives and clergy for generations. His strict adherence to the Christian life, his daily family prayers, genial manners, optimistic attitude and generosity will remain a living example among many parishioners on and about his country home. Services were conducted by the Rev. Francis M. Wetherill at his town house on Pine street, and the interment took place after services in St. Paul's in the Parish Cemetery on January 3, 1918.

May he rest in peace and light perpetual shine on him. Amen.

F. M. WETHERILL.

EDUCATIONAL NOTES

The Mission Study course for this year on "The Gospel of the Kingdom" includes sessions on Law, Loyalty and Patriotism.

"Each nation has a special part to play, a special contribution to make to the family of nations which makes up humanity. The divine instinct of nationality is the very soul of patriotism. Patriotism is of God, let us make no mistake about it. The Christian patriot, therefore, is the truest patriot of all. That means that he, of all men, must take most seriously the duties of citizenship, because he understands what a sacred thing the nation is."—THE BISHOP.

You are invited to come into these classes and study Christian patriotism. How best we may serve God and the nation in this time of war. The Diocesan Lenter class will hold its organization meeting at the Church House, Tuesday, February 12th, at 2.15. Leaders will be sent for parish classes upon application. A correspondence course has been prepared for those whom circumstances prevent from joining a class.

We ask the co-operation of each rector that his parish may have the opportunity of studying this pressing subject by this simple, direct method.

Will you—

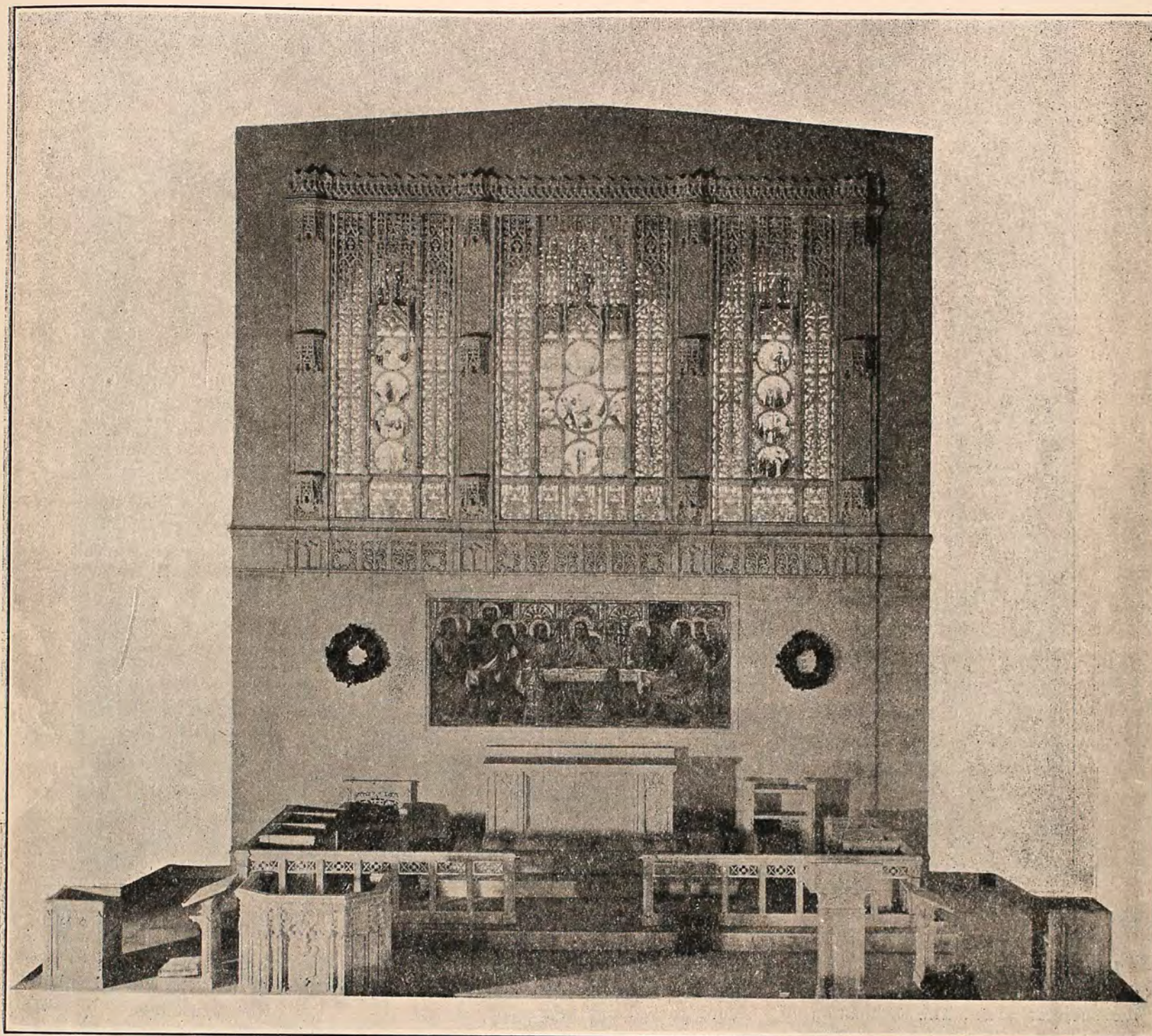
Send a member to the Diocesan class?

Form a class, and allow us to send you a leader?

Conduct a class yourself through the Bishop's book, *The Gospel of the Kingdom*?

We ask this as a war measure, and in the interests of Christian patriotism.

Address: The Educational Secretary, The Church House, Twelfth and Walnut Streets, Philadelphia.



THE NEW CHANCEL AT ST. STEPHEN'S

With a service of singular beauty and artistic finish the magnificent Magee Memorial was presented and dedicated in St. Stephen's Church, Tenth below Market, on the evening of Saturday, December 15th, in the presence of a congregation which filled the edifice. The Memorial itself, besides being a wonderful addition to the appearance of the interior of the church, is a work of art which will take its place as a thing of permanent interest for all Philadelphia, and something to be shown to visitors.

For the benefit of those who are not familiar with St. Stephen's we may say that the designer of this memorial had a very unusual problem to deal with, for that church does not really have any chancel, as we usually think of that feature of the interior of one of our churches, for the east end of the church is simply a straight wall from one side to the other, and therefore all the usual furnishings of a chancel have to be

placed on a raised platform, extending into the body of the church. The peculiar position in which all the furnishings were to be placed, and the fact that they would be seen from in front and from two sides, and must be kept low to avoid obstructing the view and being too conspicuous, naturally called for unusual designs. Our illustrations show how well the difficulties have been met, although they do not do the originals justice, owing to protographic difficulties.

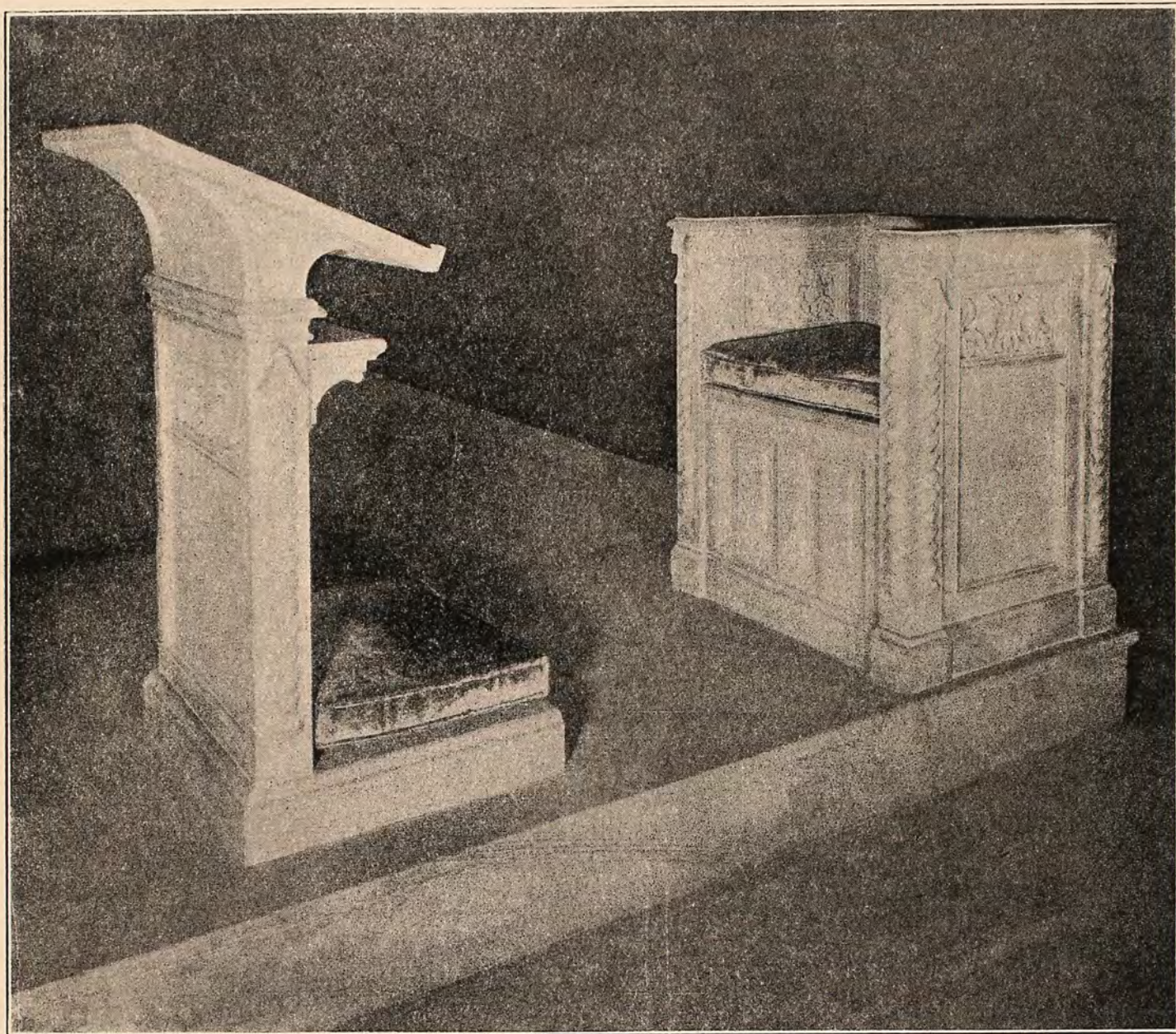
As compared with the old arrangements the present platform is considerably larger than the former one, and is two steps higher, while the new pulpit is lower, and more commodious and easier of access than the old one. The old altar has given place to a new one which in design and tone harmonizes with the rest of the new work. The old altar and chancel rails have been given

to the Italian Mission in South Philadelphia.

The mosaic altar piece has been raised eighteen inches, and around it has been constructed an entirely new reredos which, like all the new work, is of Champville marble from France. The upper part of the reredos consists of three panels of grill-work, or perhaps it should be called lace-work, so gauzy and film-like is it, of perforated marble. Behind all is a window of dark blue glass, whose color shines through the openings of the marble.

In the center of each panel of grill-work are inserted medallions of Tiffany glass, and in the middle panel the medallions, which are arranged in the form of a cross, project five inches in front of the panel.

The subjects of the medallions are taken from the account of St. Stephen in the Acts of the Apostles, and refer to his words or his deeds.



RECTOR'S PRAYER DESK AND SEAT

Beginning with the top of the medallions in the northernmost window, the subjects are: The ordination of Stephen as a deacon; second, Stephen building up Christianity by his preaching. Then, by way of contrast, Solomon building the temple made with hands. The lowest medallions represents Moses with the law, whose customs Stephen was accused of overthrowing.

The southernmost medallion represents the destruction of the temple which Stephen's teaching that God dwelleth not in temples made with hands was felt to predict. The second represents the brotherly love of the early church; the third some priests, in commemoration of "the great company of the priests" who were obedient to the faith. The fourth depicts Stephen making his defense before the Sanhedrin. The subject of the central window is the martyrdom of Stephen. In the medallion above are "the heavens opened." Below is St. Paul, with his emblematic sword. In the center is the cruel stoning of the prostrate martyr. In the half circles on each side some of the mob are seen.

Around the whole reredos is a marble plaque, or background, running up to

the roof, and supplying a kind of border or frame. Near the base on the north side is carved this inscription:

THIS CHANCEL
WITH ITS REREDOS AND FURNITURE
IS A MEMORIAL OF
FANNY S. MAGEE
BY HER SISTER, ANNA J. MAGEE
A. D. 1917

On the southern side is carved:

THIS MOSAIC
IS A MEMORIAL OF
CAROLINE AXFORD
WIFE OF JAMES MAGEE
FROM HER CHILDREN
A. D. 1889

Two original compositions were used for the first time in the dedication service. The following hymn, composed by Louise Beets Edwards, was sung to a noble setting by Selden Miller.

Christian soul, the times are calling,
Altars falling,
Men's hearts failing them for fear;
Unto thee their eyes are turning,
Spirits yearning
For the word of faith and cheer.
Christian soul! great deeds await thee,
Consecrate thee,

To the task that nearest lies;
Question not that God will use thee,
Nor refuse thee
Blessing on thy sacrifice.

Walk thou not as one benighted,
Nor affrighted;
Where the foolish see no God,
Thine to glimpse the fiery column,
Thine the solemn
Comfort of His Staff and rod!

The following stanzas were written by the rector, Dr. Grammer, and dedicated to Miss Anna J. Magee, and formed the text for an elaborate organ voluntary composed by and played by Henry Gordon Thunder.

*"First that which is natural, afterwards
that which is spiritual."*

Rude once were altars—rocks or sod;
Rude once man's thoughts of Thee, O
God.

Behind the veil of sense he saw
Not purpose vast and changeless law;
But warring gods of many kinds,
Of cruel lusts and prideful minds.

As from the earth so dark and dark
Spring violets sweet on loamy bank,

So from these crude beginnings rose
Among the Jews, through countless
woes,
Through prophet's word and hero's
sword,
A vision of Jehovah Lord.
Eternal life, Eternal might,
Eternal law, Eternal right.

The God of Sinai's awful storm
Was manifest in gentler form;
The altar to a God unknown
Was by a clearer faith o'erthrown,
When Jesus conquered sin and death,
And taught us by his dying breath
That Love is lord of life and death;
That Love is law and law is love,
Since Love is throned in Heaven above;
That we are not an alien race,
But can behold our Father's face,
Reflected in the loving Son
In whom both God and man are one.

FROM THE FRONT

October 30, 1917.

Dear Mother:

Now that we have something real to look forward to, this life takes on a brighter aspect, and to add to our joys, it has stopped raining, and last night we had a real freeze, so that standing reveille, this morning at 5.45 A. M., was a real treat, for you stood on solid ground. The picture was beautiful. This village lies in a little hollow in the surrounding hills, and my company forms on the side of one of these little hills overlooking the town and facing the west. This morning the frost had covered the roofs with a white film, making the red tiles and the green moss into pastel shades. The hills are for the most part covered with woods, which have come out in the most gorgeous riot of colors, and below these the fields and vineyards all melt into the little village in the bottom of the bowl, and form one of the most lovely pictures I have ever seen. And then to stand there this morning, in the gray dawn, for as yet the sun had not risen, and see the full moon shining brightly on the picture, giving it all a fine touch of silver, was indeed a treat. But even greater than this is when we stand retreat every night at 4.15, just as the sun is setting over the hills in front of us, and turning the whole into a sea of gold, and the village below is already in the shadow of twilight, and you stand at parade rest in memory of the dead, and then bring the company to present arms and salute, while the band down in the village fills the hills with the "Star Spangled Banner." It is worth everything in the world to me to stand there, here in France, and hear the regimental band play to victory, the closing of each day, and to know

and feel that our troops are in the line and that we may soon be there also.

And then comes the other picture, which brings home to us even more the fact that we are nearing the entrance to the great conflict. Two of the boys went off last night, and before they left they wanted some sort of a church service. They asked the R. C. chaplain what he could do for them and he said he would get an Episcopal priest to come up, and three others of us, who also felt that we would like some sort of benediction before we left, joined them. We all foregathered last night after supper in my company commander's billet, and were most surprised to see the Chaplain there. He apologized for his being there by the fact that the Episcopal priest had that morning died in Paris, and he could not find another on such short notice, but that he would do what he could for us. So there was another picture, five officers of the regiment, all Episcopalians, and the Chaplain, a R. C. priest, all kneeling about a table cluttered with military books and maps, the room lit by three candles on the table, one in the neck of a bottle, one in the remains of a one-pounder case, and one in a broken candlestick, while the Chaplain led us through a service of prayer and litany, partly Anglican, partly Roman, but made real and serious by our approach to the line. It was a makeshift, but we were all deeply appreciative of all the Chaplain's efforts, and were very glad to have his blessing before we entered the trenches.

As far as we can learn we are going to a quiet sector, but even then we will be in the first line quite long enough to be well tried in most all kinds of shells, gas, and we may perhaps be raided. This outfit, however, is considered about the finest in France, and hence the first to go in the line. The date of our departure was definitely announced yesterday, and the spirits have picked up 100 per cent. since then.

By the way, if you want to do me the greatest service in the world, send me some "Camel" cigarettes, from time to time. Wrap them up as well as you know how, and don't label them cigarettes unless you have to, as there is very little chance of their reaching me if so marked. American cigarettes are at such a premium over here that I think some of the men would commit murder to get them. Of course they should be part of the rations, as they are in the British Army, but until they are, we have to rely on friends at home sending them to us.

The company was on fatigue today, putting stones in bags and carrying them down to make a road. These great piles of stones were carefully picked up by the peasants for generations out of the fields on the hill-

sides to make better vineyards, and today we are bringing them down again to make paths and billets and roads through this mud. It is the usual form of company punishment which is meted out to those who are late or dirty or commit other small military offenses. Today, however, we had to build a road and the company was put to work. One of the men looked at the rock pile, he was an old offender, and sighed as he said, "I suppose these rocks were all brought up here by the soldiers of Napoleon's army who were late for Reveille, and now they are all being carried down again by the soldiers of the American Army who are late for Retreat."

Saint Paul's College, Tokyo, has 1,100 students. Of these, 205 have entered the ministry. The value of this college in training a native ministry cannot be estimated. Many of its other graduates are in the forefront of public and business life in Japan.

One of the five noted Japanese clergy on whom the Emperor, at the time of his coronation, conferred decorations was one of our clergy, Rev. Dr. Motoda. Dr. Motoda came of an old Samurai family, whose ideals were constitutionally opposed to Christianity. He entered our St. Paul's School for the purely selfish reason that he could learn English there and thus better equip himself for study abroad.

In time he became a Christian, came to America and was graduated from Kenyon, took a Ph. D. at the University of Pennsylvania, and studied for the ministry at the Philadelphia Divinity School, where he received his D. D.

He is now back in Japan teaching in St. Paul's College and wielding a great influence in the nation, being known as one of the foremost educators in Japan. He is Vice-President of the National Y. M. C. A. When the Government called together a conference of the three greatest religions in Japan, Dr. Motoda was one of the Christian representatives. The United States Government paid his expenses to Seattle and back in order to have him address a conference of leading educators recently held there.

The parish of the Redemption has taken a forward move in the appointment of a Deaconess (Miss Mary Tileson), who since All Saints' Day has been rendering the rector most effective assistance, especially in parish visiting. An unusual number have been brought to Holy Baptism as the results of her activity. In December the parish was the recipient of a Service Flag, the gift of the Sunday School.

FROM CHAPLAIN CLINE

My life has so many phases that I hardly know of which to write you. It may seem a sad subject, but perhaps the most absorbing work which I have at present is in connection with the burial of the dead. I am going to describe to you an event which is not without its historical interest.

On a clear Sunday afternoon, late in November, a solemn procession formed at the huge gate of an American Base Hospital, and marched for a mile or more into the country. As they ascended a hill, and passed through the gate of a green field of an acre or more, the band began to play Hall's "Funebre." After the band came two companies of United States marines, then a detachment of French infantry, then followed the clergy in their vestments, and numerous officers and visitors. These officers represented almost every branch of the military service, both American and French. As they encircled the grounds, they seemed to symbolize the coming of a mighty host—men who were ready to lay down their lives for the great cause of human liberty. A hollow square being formed in the middle of the field, the Sous-Prefet, representing the French Government, made an address, formally presenting the land on which they stood to the United States Government, to be used for the burial of American soldiers and sailors. It was a touching address, as one remembered the sad experience through which France has gone during the past three years. It was eloquently delivered in French by the Sous-Prefet, and the liason officer translated it into English. Then followed a most stirring address of acceptance and dedication by the colonel of an American engineer regiment. Those of us who heard it on that occasion cannot soon forget the tones with which he uttered these concluding words, "To a soldier fighting in a just cause, no worthier fate can come than to be gathered with her own sons to the bosom of France,—France, to whom the world owes so much, and who has repeatedly shown to the world that a nation and a people willing to die for a cause can never really die." After music by the band came the distinctively religious part of the ceremony, when the land was duly consecrated. The chaplain of an engineer regiment read a portion of the 90th Psalm and a lesson from the 15th Chapter, 1st Corinthians. Your Rector said the prayer of dedication:

"Almighty God, maker of Heaven and Earth, bless and sanctify, we pray Thee, this ground which we here set apart as a cemetery for the burial of American Soldiers and Sailors.

"Guard from all molestation those whose bodies shall here be laid to rest.

"Bring them at last unto Thy eternal habitations and admit them to the fellowship of those blessed ones who have laid down their lives for their friends, through Jesus Christ, our Lord."

Other prayers for the nation and for the men in service followed. A French cure, representing the Roman Catholic Church, made appropriate prayers, for it is to be remembered that this cemetery will be for Catholics and Protestant alike. As the band played the Marseillaise and the Star Spangled Banner, the troops stood at attention. I am informed by the chief of the burial department of the American Expeditionary Forces that this was the first American cemetery to be dedicated in France.

That was less than three weeks ago, and already it has been my sad duty to officiate at the burial of sixteen American soldiers therein. At least, their friends and relatives should know that they repose in consecrated soil, nor is it foreign soil, for, as the above story shows, it is the most sacred of American soil. No soldier or sailor has been laid to rest here without full military honors, and religious rites. There is always a military escort, and at the conclusion of the burial office, the three volleys are fired, and the bugler sounds taps—the soldier's last call to rest.

Before I close, let me turn to subjects more cheerful. We had a wonderful Thanksgiving here. I was under the necessity of choosing between two turkey dinners. It was my privilege to say grace over three different Thanksgiving dinners, and when at last I sat down to partake of one myself, I was triply thankful. I was a guest that day at the American Base Hospital.

Already we are making elaborate preparations for Christmas Eve and Christmas night. We are going to have a huge tree, all decked out with tinsel and candles. Santa Claus is expected to come down the chimney and to hand out favors to the men. We expect to listen to Dickens' "Christmas Carol" and to sing the ancient carols ourselves. Yes, we are even going to have the lights turned down, while someone sings "Holy Night," so you see, among all the rougher elements of soldiering, the beauty and sacredness of the Feast of the Nativity will not be forgotten.

Do not let me give you the impression that this camp is a church, exactly. Last Sunday, for instance, the order went out that all the men must work, which left the chaplain high

and dry. To be sure, I had engaged a pianist and violinist, and the chaplain's assistant felt it his duty to be present. Aside from these, I had no other congregation at the start, but nothing daunted, I put on my vestments and started to sing the opening hymn lustily, accompanied by a violin obligato. In a few minutes the congregation arrived. The kitchen police had heard the singing, and hastened to the rescue. To be sure, the cook was decked out with cap and apron, and looked almost as ecclesiastical as the chaplain, but we are not fastidious over here in France. We really had a good little service.

I will write you more about the seamy side of the military tapestry in a later epistle. Wishing you all a Happy New Year, I am,

Faithfully yours,

THOMAS S. CLINE.

Chaplain.

December 8th, 1917.

PART OF A LETTER FROM ONE OF OUR YOUNG MEN IN FRANCE

Dear Mother:—

This week was another notable event. We finished work Saturday noon and took the train to a small town nearby. The town itself was interesting and Sunday morning we went to the cathedral. It is one of the most famous in France and still intact. We could see very little of the outside as the authorities had it sandbagged to cover the carving, and inside the carvings were all likewise protected, but it really made little difference. The cathedral, large as it is, was packed, for we came in in the midst of high mass, and I shall never forget that sight. The organ was playing and I never have heard a finer, and the choir sang wonderfully. The cathedral was crowded with women in black, children in white, and soldiers. There were French soldiers in sky blue trimmed with gold, others with red trousers, for the French when on leave, still wear all the glories of the past, and the new war uniform of sky blue is even better than all the others. Then there were Belgian soldiers in all the various colors they wear, and here and there you could see Portuguese and Russians, but by far the most numerous of all were the British tommies and American soldiers. These filled the great nave, while at the back stood a large group of British, French and American officers, and for a few moments there was also there a Bengalese Lancer, in full British uniform, modified to suit his national tastes by substituting a turban for the cap and lengthening the tunic to reach his knees. The town was full of these,

but he was the only one I saw in the cathedral.

The British and American officers stuck together in a large group at the end of the nave, and even they were a wonderful sight, for standing just in front was a Scot, fully six foot three in olive drab jacket and multi-colored kilt, while tucked under his arm, was his diced glengarry. Beside him stood an Australian, and next came a subaltern of a guards regiment, and then some Americans and more British officers, but with it all, to stand there in that beautiful cathedral of the thirteenth century (I think) full of women in mourning, but with never a sorrowful face, and with them the bronzed soldiers of almost every allied nation, and above them all the beautiful music of the huge organ and choir, and the priests intoning the service with the same Georgorian music I have so often heard in St. Mark's, was indeed the most impressive sight I have ever witnessed, and a great privilege. I wished that you could have been with me to see it all, and feel it, for one did more feeling than seeing, and there was lots to see.

EDWIN A. ABBEY, '12 U. OF PA.

Lieutenant Fourth Canadian Rifles, Killed in Action at Vimy Ridge, April 10, 1917
This was his last letter:—

Dearest Mother and Father:—

We are going up to an attack in a short time, and I am going to leave this note, to be sent to you, in case, by God's Will, this is to be my final work.

I have made my Communion, and go with a light heart and a determination to do all that I possibly can to help in this fight against evil for God and humanity.

I do not think of death or expect it, but I am not afraid of it and will give my life gladly if it is asked.

It is my greatest comfort that I know you, too, will gladly give all that is asked, and live on happily doing all that can be done, grateful to God for His acceptance of our sacrifice.

To-day the news came to us here that the United States had joined the allies, so I go with the happy consciousness that I am and you are fighting for our dear Flag as thousands of Americans have before us in the cause of Liberty.

It may be a comfort to you to know that I have a great company of comrades, men and officers, all filled with determination and cheerful courage.

Now dearest Mother and dearest Father I will say Good Bye for a time. You have given me my faith which makes this so easy for me, and a won-

derful example and inspiration of courage and unselfishness.

All my love and God bless you both.

Your son,

EDWIN.

WAR COMMISSION NOTES

At the Church's work at Wrightstown for Camp Dix, participated in equally by the Dioceses of New Jersey, Newark, Pennsylvania, two units have been for some time in operation, the Chaplain's House, with its accommodations for guests, and the handsome frame Chapel. The third unit, the St. George's Club for Soldiers, was opened with appropriate ceremonies on January 16.

The club house contains a social hall, gymnasium, cafeteria, lounge, reading and writing rooms, and also a dormitory for women guests of the soldiers. This is the largest "plant" of the kind at any of the cantonments. Room has also been granted on the Church's property to the interdenominational War-Time Commission for the construction of a clergy house for interdenominational use, with the privilege of using our church and club house. The War-Time Commission has recognized the wisdom of our undertaking and we have been glad to share our opportunity with them.

Great progress has been made in establishing the Church's work at Camp Meade on a solid basis. The Rev. Dr. Washburn, representing our Diocese, has spent the greater part of the past weeks since December 1 on the field. He has been able to make valuable connections in the Camp. In consequence of the experience thus gained by Dr. Washburn and the Bishop and clergy of Maryland it has been decided to establish a Church center at Odenton. Our War Commission has immediately approved of the plan and has agreed to bear half of the cost, the other half to be borne by Maryland. A very eligible lot of land, an acre in size, has been purchased in Odenton and paid for, and plans have been drawn up for erecting upon it a clergy house with accommodations for entertaining the churchmen in the camp in a friendly way. This will cost about \$7500. It is expected that the building will be completed within a month. One of the principal drawbacks to our work has been the lack of accommodations for the visiting religious workers, as there is not even a convenient hotel in the neighborhood of the Camp. Further, the workers need a center where they may be found and can receive their visitors from the Camp.

In addition to the two Maryland clergymen who have been faithfully

ministering in the Camp, the Rev. Messrs. Torrey and Steel. Bishop Rhinelander has appointed the Rev. Julian D. Hamlin as Pennsylvania's representative on the staff. Mr. Hamlin, who has been working in the Diocese of Bethlehem, comes with the highest recommendations for just this kind of work. He is a Williams graduate and has had five years' experience in Y. M. C. A. work. At this writing it is expected that he will enter at once upon his duties. As soon as the house is finished, it is hoped that Philadelphia clergymen will go down to give some weeks' service apiece among our Pennsylvania soldiers.

A valuable phase of the Chaplain's work at the Navy Yard is the educational work undertaken by the staff. The Rev. Dr. Henzell is giving classes in French, the higher branches of mathematics and explosives, and the Rev. A. H. Haughey in geography and history. The Chaplain's buildings are about completed and a full report of them will shortly be published in these columns.

Under date of January 3rd, Chaplain Groton writes that on December 23rd there was a Confirmation service in St. Paul's Church, Augusta, at which the class consisted of 15 men, all but two of them in uniform, of whom he had prepared seven.

On the evening of New Year's the War Commission gave a dinner to the Churchmen of Pennsylvania at Camp Hancock; that is to say, the Commission paid the expenses, but the Rector and women of St. Paul's Church did the work! The largest hotel and the biggest restaurant declined to undertake to care for 284 men, but the women of St. Paul's managed it splendidly in the Knights of Pythias Hall. The men enjoyed it hugely, and the whole affair impressed upon their minds the fact that their Church is at Camp Hancock as well as in Pennsylvania.

Mr. Meehan has compiled a list of over 800 churchmen in the camp.

STATEMENT OF FINANCES TO JANUARY 9.

Since the outbreak of the war there has been collected by the Clergy Reserve Corps, the Church Club, the Bishop White Prayer Book Society and the Philadelphia District Committee for the Navy Yard, in this Diocese the sum of \$45,701, with pledges of \$6439, making the sum total of \$52,230, for the Church's War Work.

The sum of \$36,866 has been expended, leaving a cash balance of \$8925, and pledges for \$6439 in the hands of the treasurer of the War Commission.

These expenditures have been as follows:

Navy Yard	\$4,601
Fort Niagara	624
Camp Dix	7,635
Camp Meade	2,000
Camp Hancock	862
Wissahickon Barracks (Cape May)	1,000
Prayer Books	4,550
Chaplain's Outfits	2,784
General War Commission	12,500
Expenses (i. e., 6-10 of 1 per cent.)	330

Our aim is to make up the sum of \$150,000. Of this we plan to give \$100,000 to the General War Commission of the Church (on which a payment has already been made). The above accounting shows that we have raised over a third of the whole amount. The balance will be fully needed to meet our budgets for our own work in the coming year at the Navy Yard, Camps Dix, Meade, Hancock, and for the distribution of the Prayer Book.

Following the suggestion of the General War Commission to make Sunday, January 27, a day for special collections in the churches for the Church's War Work, the Finance Committee communicated personally with the clergy of the Diocese and sent out 15,000 envelopes, with a proportionate number of pledge-blanks, to all the parishes, so they could be distributed on Sunday the 20th. The responses to the inquiries of the Commission were most gratifying. Almost without exception it was found that the parishes had arranged for the collection and there was a practically unanimous expression of interest.

Extracts From Letters From Chaplain Groton at Camp Hancock.

"I have found Mr. Meehan, the Brotherhood of St. Andrew representative, a splendid co-worker. He is most efficient and covers an immense amount of ground each day. This week we have been together with the Field Hospitals, the Ambulance Companies and the Motor Truck Supply Trains. On Sunday we are planning for the Holy Communion, and the men seem glad that we are to be with them for the service.

"The entertaining of the men is working out in two ways in particular. First, I am asking boys separately to come down from camp for supper, and an hour or two with me in my room here on Grene street, Augusta. In this way I can have them quietly all by themselves for a good long talk. The second way is more expensive, but takes in more boys, and is made possible by the glad co-operation of Mrs. Oertel and her family. I ask groups of men to come in for the evening, either from some one

company of a regiment, or from some one parish up in Pennsylvania whose rector has sent the names to me, or whose names I have found myself."

* * *

"The Communion service last week was with the Field Hospitals and the Ambulance Companies. Through the kindness of Major Crampton, of the church of St. Luke and the Epiphany, we had the service in an underground Field Hospital. This dug-out had been made by Dr. Crampton's men in order to learn the construction of such things. The whole effect was that given us by pictures of the "stable" of the first Christmas night. The room was about 12x24; the walls were of the trunks of Georgia pines, making a strong support to keep the earth from caving in; the roof was also of the trunks of the pines.

"In the roof, and especially in the side-walls there had been left some branches of the pines, the green giving very much the appearance of Christmas. A row of pine trunks, as pillars, ran through the length of the room. The floor was simply the sandy soil that is found all through this country. There were two entrances to the dug-out, one at the side, and one at the end. They were not stairs, but only the sloping pathways leading down from the outside world. Through these entrances the day light came in and made the room bright enough for us to have the service without artificial light. Here fifteen of us gathered for the service. The temperature outside was 20, and inside it was hardly more than two degrees warmer. It was a fine test of loyalty on the part of the boys who came out on so cold a morning."

A Service for Base Hospital, No. 20.

We have no cathedral in Philadelphia, but St. Luke and the Epiphany, under the administration of Dr. Steele, performs many of the functions of a cathedral for the community. This is particularly true of the services held for the various Base Hospitals which have been organized in Philadelphia, the most recent of which was the service for the University of Pennsylvania Hospital Unit, known as Base Hospital No. 20, which is expected to leave shortly. The service was preceded by a musical prelude, in which the organ, trombones and trumpets rendered the national anthems of Belgium, Japan, Italy, and the "Star Spangled Banner." In the service the Battle Hymn of the Republic was sung by the choir, the congregation joining in the chorus. Hymn 196, "Our Fathers' God to Thee," was sung with a fourth

verse, much used in England and Canada, which is as follows:—

"God save our splendid men;
Send them safe home again;
God save our men!
Save them victorious,
Upright and chivalrous;
They are so dear to us,
God save our men!"

The services were fraught with more than the usual significance, because the hospital corps is mobilized at the Frist Pennsylvania Cavalry armory, Thirty-second street and Lancaster avenue, prepared to leave on its mercy mission to France at any moment.

In a message full of hope and trust in the future, Dr. Steele wished the unit Godspeed in its trip across the ocean. Special prayers were said for absent friends, for the nations at war and for eventual peace.

Nearly 1800 persons were in the church, including virtually the entire medical and surgical staff of the University Hospital, together with many members of the faculty of the University of Pennsylvania. The khaki-clad hospital aides were grouped in pews reserved for them directly in front of the chancel. Previous to the exercises they marched from the armory, headed by Major Thomas H. Johnson, military director of the unit, and Major J. B. Carnett, medical director.

HELP FOR ITALY

Mrs. Whipple, the widow of the late Bishop of Minnesota, and well known in Philadelphia, has been living for several years in Italy. When the Italians entered the war she devoted herself to the care of the sick and wounded Italian soldiers and their families, in a little town in the north of Italy. This is now the region where the most desperate fighting is now going on, and into it have also come great numbers of refugees from the invaded places, who fled in such haste that they arrived destitute of almost everything.

Mrs. Whipple has been devoting everything she has to this purpose, and now, when the need is greatest, she finds that she must have help from without or cripple her work. The "Comitato Pro Italia," of the Emergency Aid of Pennsylvania, 1428 Walnut street, will gladly forward gifts of money or useful articles to Mrs. Whipple without expense to the senders.

"Through a Brazilian Wilderness," says: "A very short experience of communities where there is no church ought to convince the most heterodox of the absolute need of a church."

ART AND DISREPUTABILITY

(From "The New Republic.")

The naive belief of the bourgeoisie in domestic decency among our creative artists received a stern rebuke in the columns of "The New Republic" not long ago. The writer, the painter, the musician, to succeed, we were told, must be a defiant and lonely spirit. To excuse the excesses of Byron is to fail to understand him; they were the very groundwork of his imagination. Coleridge abandoned his family and Southey sheltered them; by which we may explain the superiority of Kubla Khan over Kehama. Not only are the mighty in expression famous for their mistresses, like David and Wagner; but even among the lesser lights—let us say Stevenson and O. Henry—the lamp would have burnt dim had it not been fed with the oil of social improprieties.

It is a hard saying. Must one kiss the paint from the lips of a courtesan before he can smear it on a masterpiece? To thrill the world, must one have first answered the call of the wild passion? Must one even deny himself comradeship, lest Genius, with her hair down her back, refuse to dwell with him? Is the great refusal of the artist the refusal to be respectable?

* * * * *

That many men and women who have mastered expression through some medium have been, and are, aloof in spirit and disreputable in conduct, nobody would deny. That the flame which burns in the procession must be lighted behind the scenes, is likewise undeniable. In fact, it is a truism. But that either association with one's kind, or a sense of personal responsibility to society, or even a life of belief and sacrifice, will necessarily smother the torch, is a pathetic fallacy.

Pathetic because when preached, as it so often has been preached, it is calculated to do much harm. Youth, and especially fine-fibered youth, the youth of promise, the youth which anticipates, and longs to contribute to the comprehension of this amazing mess, our world, is delicately balanced between cynicism and a mysterious belief. Innumerable forces tend to tip the balance toward cynicism. The desire to think and act for oneself in youth is likely to be interpreted as the necessity for acting and thinking contrary to established ideals. And above all, there is so much and such obvious concealment of the truth in daily intercourse, that youth often decides upon going around and having a look at life from the back-entrance.

So, that any of us who love this

youth and its possibilities should help at all to tip the scales against real sincerity and self-control is particularly undesirable. The young artist will have need of every ounce of energy and conviction that he possesses, or over he will go in spite of himself. He sees around him painters who rub raw meat on the rabbits in their hunting-pieces, that Mrs. Van Rich's poodle may smell of them and so assure a sale at a huge price. Where does he throw the blame? Not on the painter, where it belongs, but on poor Mrs. Van Rich whose crime is only that she wishes to be surrounded by the best, that she may be healed of her ignorance. He hears that our best short-story writer went to the penitentiary, and supposes it was for some defiance of the social code. Why emphasize the penance without explaining that the poor man merely got his accounts mixed, and then ran away because he was afraid to face the music? Byron, he learns, kept countesses and cobras, and became like a spirit on the face of the waters of Europe; therefore he, too, will become a collector, merely substituting dachshunds and dressmakers' assistants. Sex is an impulse, but marriage is a bond; therefore he will obey that impulse, but in freedom. Why not tell him that obedience to impulse ruins the control of the artist as surely as the control of that despicable worm, the critic?

There is, in this exaltation of disreputability, a grain of truth. To interpret, the artist must feel, and his feeling is often bound to conflict with convention. But what shall it profit a man if he lose his own soul, and only form the habit of eating with his knife? To rebel against convention because it is convention, to withdraw from society because it is society, to adopt the easiest way because it is easiest, does not develop the emotions, it merely withers the mind. No man can interpret who does not understand restraint, and how can a man control his expression, in any medium, who cannot control himself? The call to the disreputable is the counsel to mediocrity, the counsel to avoid, not to embrace, life. To be afraid is to be damned, for the artist and the scientist alike; to put emphasis where it does not belong is to spoil the whole tune of life; but the worst fear of all is the fear of not being understood, and the worst emphasis of all is that which is placed not upon the action, but upon the shabbiness of the properties of the stage.

JAMES WEBER LINN.

Darwin once had a very bad opinion of the inhabitants of Terra del Fuego, South America, deeming them absolutely incorrigible. Yet Darwin afterward admitted and admired the wonderful success of the South American Missionary Society among these savages. He wrote:

"It is most wonderful, and it shames me, as I always prophesied failure. It is a grand success. The missionary's teaching is like an enchanted wand. The march of improvement consequent upon the introduction of Christianity throughout the South Sea probably stands by itself in the records of history. Within twenty years, human sacrifices, the power of an idolatrous priesthood, profligacy unparalleled in any other part of the world, infanticide, bloody wars, not sparing women and children—all these have been abolished, and dishonesty, intemperance, licentiousness, greatly reduced by the introduction of Christianity."

The Rev. H. St. C. Hathaway, rector of St. John's Church, Norristown, has received appointment from the Presiding Bishop to serve as one of the attending presbyters at the consecration on February 7th in St. Mark's Church, Toledo, Ohio, of the Rev. Robt. L. Harris as Bishop Coadjutor of the diocese of Marquette.

Great regret is expressed throughout the diocese at the severe illness which has caused the retirement from active duty for the time being of Rev. James Biddle Halsey, rector of St. Timothy's Church, Roxborough. The prayer of all his brethren is that he may be speedily restored and spared for many added years of ministry. For the present the Curate is being assisted by Mr. Halsey's son, the Rev. Fred'k B. Halsey.

Epiphany Memorial, Royersford, is a mission started by the Convocation of Norristown, but which was many years ago placed under the care of St. Peter's, Phoenixville. Under the energetic curacy of the Rev. William Roberts the mission has had a good year, a notable event being a substantial payment on the principal of the mortgage which was placed upon the rectory at the time it was built, some fifteen years ago, and upon which nothing had been paid until this year.

The parish of the Holy Apostles has secured the services of a woman worker, a part of whose duties will be to act as "publicity agent." She has devised many ways of bringing the church to the attention of the public and attracting people to the services.

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Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

Confirmation Appointments for February and March

Below will be found a portion of the Schedule for Confirmation Appointments for 1918. It will be noticed that the Visitations are arranged virtually in geographical order, the country districts being visited in the open Fall, Spring and Summer, when the roads and weather are best, while the stations in the city are taken in the Winter, where bad weather is not such a hindrance to the congregations.

The present plan contemplates further a rotation of Sunday and week-day, as well as of the Bishop officiating, to be completed each six years, thus giving every station equal advantage. For example, Sunday A. M. by the Bishop in the first year will be taken on a week-day by the Bishop Suffragan in the second year, by the Bishop on Sunday evening the third year, by the Bishop Suffragan on Sunday A. M. the fourth year, by the Bishop on a week-day the fifth year, and by the Bishop Suffragan on Sunday evening the sixth year.

February 3. Sexagesima Sunday

A. M. PHILADELPHIA—St. George's Church, West. . . The Bishop
P. M. PHILADELPHIA—St. Sauveur Church. The Bishop
Evg. PHILADELPHIA—St. Clement's Church. The Bishop
A. M. PHILADELPHIA—Phillips Brooks Memorial,
The Bishop Suffragan
Evg. PHILADELPHIA—St. Michael's Chapel,
The Bishop Suffragan

February 6. Wednesday

Evg. PHILADELPHIA—St. Mary's Chapel. The Bishop

February 7. Thursday

CONVOCATION OF NORRISTOWN

February 10. Quinquagesima Sunday

A. M. PHILADELPHIA—Gloria Dei Church. The Bishop
Evg. PHILADELPHIA—L'Emmanuel Church. The Bishop
A. M. PHILADELPHIA—Church of the Atonement,
The Bishop Suffragan
Evg. PHILADELPHIA—All Saints' Church,
The Bishop Suffragan

February 13. Ash Wednesday

Evg. WYNCOTE—All Hallows' Church. The Bishop

February 15. Friday

Evg. PHILADELPHIA—St. Paul's Memorial,
The Bishop Suffragan

February 17. First Sunday in Lent

A. M. PHILADELPHIA—Holy Communion Chapel,
The Bishop Suffragan
Evg. PHILADELPHIA—Holy Comforter Memorial,
The Bishop Suffragan
A. M. PHILADELPHIA—Church of the Holy Apostles,
Bishop Stearly

February 19. Tuesday

Evg. PHILADELPHIA—St. Elisabeth's Church. . Bishop Beecher

February 20. Wednesday

Evg. PHILADELPHIA—Prince of Peace Church,
Bishop Beecher

February 24. Second Sunday in Lent (St. Matthias' Day)

Evg. PHILADELPHIA—Calvary Church,
A. M. PHILADELPHIA—Church of the Saviour. . Bishop Beecher
Evg. PHILADELPHIA—St. Andrew's Church, West Philadelphia,
Bishop Beecher

February 27. Wednesday

Evg. PHILADELPHIA—Church of St. Michael and All Angels,
The Bishop Suffragan
Evg. PHILADELPHIA—Church of the Holy Comforter, West
Philadelphia. Bishop Beecher

March 3. Third Sunday in Lent

A. M. PHILADELPHIA—St. James's Church, Hestonville,
The Bishop Suffragan
Evg. PHILADELPHIA—Mediator Chapel,
The Bishop Suffragan
A. M. PHILADELPHIA—St. Mary's Church, West,
Bishop Beecher
Evg. PHILADELPHIA—St. Philip's Church. . . Bishop Beecher

March 6. Wednesday

Evg. PHILADELPHIA—Church of the Redemption,
The Bishop Suffragan

March 7. Thursday

Evg. CHESTER—St. Paul's Church. . . The Bishop Suffragan

March 8. Friday

Evg. PHILADELPHIA—St. Monica Church. . . Bishop Beecher

March 10. Fourth Sunday in Lent

A. M. PHILADELPHIA—St. Barnabas's Church, Haddington,
The Bishop Suffragan
P. M. PHILADELPHIA—St. Andrew's Church,
The Bishop Suffragan
A. M. PHILADELPHIA—St. James's Church, Kingsessing,
Bishop Beecher
P. M. PHILADELPHIA—St. Titus's Church, Elmwood,
Bishop Beecher
Evg. PHILADELPHIA—Epiphany Church, Sherwood,
Bishop Beecher

March 12. Tuesday

Evg. PHILADELPHIA—Church of the Messiah, Port Richmond,
The Bishop Suffragan

March 13. Wednesday

Evg. PHILADELPHIA—Church of the Ascension,
Bishop Beecher

March 15. Friday

Evg. PHILADELPHIA—*Church of the Crucifixion*,
The Bishop Suffragan

March 17. Fifth Sunday in Lent

A. M. PHILADELPHIA—*St. Paul's Church, Overbrook*,
The Bishop
P. M. PHILADELPHIA—*Church of St. Luke and Epiphany*,
The Bishop
A. M. PHILADELPHIA—*St. Jude and Nativity Church*,
The Bishop Suffragan
Evg. DARBY—*All Saints' Church*.....The Bishop Suffragan

March 20. Wednesday

Evg. CYNWYD—*St. John's Church*.....The Bishop
Evg. NORRISTOWN—*St. John's Church*,
The Bishop Suffragan

March 22. Friday

Evg. PHILADELPHIA—*St. James's Church*.....The Bishop
Evg. BALA—*St. Asaph's Church*.....The Bishop Suffragan

March 24. Sunday next before Easter

A. M. PHILADELPHIA—*St. Peter's Church*.....The Bishop
P. M. BRYN MAWR—*Church of the Redeemer*.....The Bishop
A. M. ARDMORE—*St. Mary's Church*.....The Bishop Suffragan
Evg. ROSEMONT—*Church of the Good Shepherd*,
The Bishop Suffragan

March 27. Wednesday

Evg. PHILADELPHIA—*Holy Trinity Church*.....The Bishop
Evg. PHILADELPHIA—*Grace Church*.....The Bishop Suffragan

March 28. Thursday

Evg. PHILADELPHIA—*Christ Church, Germantown*,
The Bishop

March 30. Saturday Easter-Even

P. M. PHILADELPHIA—*St. Mark's Church*.....The Bishop

March 31. Easter Day

A. M. PHILADELPHIA—*Christ Church*.....The Bishop
Evg. PHILADELPHIA—*St. Matthew's Church, Francisville*
The Bishop Suffragan

GIRLS' FRIENDLY SOCIETY

A Quiet Hour, for Associates and older members who cannot attend a Quiet Day, has been found so helpful that it is now a part of each winter's programme. It will be held Wednesday, February 20th, at 8 P. M., in the Church of St. John's, Northern Liberties, and will be conducted by the Rev. Charles Townsend, rector of the Church of the Good Shepherd, Rosemont.

A Quiet Day for Associates of the Society, and all other churchwomen, will be held Thursday, February 28th, in St. James' Church, Philadelphia, conducted by the Rev. John Mockridge, D. D. Those desiring breakfast and lunch will please send their names to Miss M. A. L. Neilson, 325 South 12th street, before Tuesday, February 26th.

**DIOCESAN EDUCATIONAL DAY:
FEBRUARY 16****Its Message**

A crowded Church House, a keen interest, a deep spirituality—these marked Educational Day.

We are at War, the Church no less than the Nation. The gravity of the situation, the earnest desire to find our work and to do it, wrote this day in red letters upon the Church Calendar.

You who were not there, you who wished to be there, and you who were indifferent, will you not read this message carefully and see what God has for you to do?

At eight-thirty, in spite of long distances for many, of poor train service and icy walks, sixty women knelt at the altar to receive their Lord; sixty women and perhaps half a dozen clergymen. The Bishop-Suffragan was the celebrant. The day began wonderfully.

After a simple breakfast at the City Club, the morning classes opened in the various rooms of the Church House.

In one crowded room, women were thrilled by the message of the "Gospel of the Kingdom" as it fell from the lips of the Educational Secretary. This wonderful little book of Bishop Rhinelanders, our Mission Study Class work for 1918, is a key to the study of the Bible; a guide-post pointing clearly our way in these troubled times.

The Rev. Edwin S. Lane led a class for clergy, on the same subject and there was a class for Junior Mission Study leaders, on the "Call of the King," led by Miss Evans. Dr. William H. Jeffreys spoke of the work and needs of the City Mission. The progress and privilege of the United Offering were eloquently told by Mrs. Ralph North, its treasurer.

At 11.45 there was a general meeting in the Assembly Room, when Mrs. Pilsby once more presented to the entire conference, a thrilling summary of the Gospel of the Kingdom:

We believe that this war in which our Nation is engaged is a Holy War, a Crusade. Our men are behind the guns. What can we women do, who are behind the men who are behind the guns? The Church must lead and so we must know God's purpose and plans, the record of which is the Bible.

In Genesis we find that God created men in His Own Image, so that he might walk with Him in Fellowship. The capacity for Fellowship and also free will that he might respond, or refuse, were given. And so, like a gleaming thread, we see this purpose of Fellowship run from Genesis to Revaluation, from Adam and Abraham, through the Law and the Prophets to Jesus Christ and His Church and to you and me. Fellowship with God the Father, by obedience to Law, through the door opened by Jesus Christ our Lord, into His Holy Church.

He must learn the Fellowship of the Faith, of Obedience, Penitence, Praise

and Sacrifice. All our work, for the Nation, for the Red Cross must be done in His Name. Let material thing be not a wall to separate us from God, but a veil through which we may see Him. God is the God of the whole world; his work is not only in the war zone, but in China and Africa, Mexico and the isles of the sea. Have we stood by missions? We have a deficit to face. England gave a million more the first year of the war. We see our sacrifice for the Nation. Can we be less loyal to the Church?

We are called to confess our sins, to mourn and to pray—pray believing in His love. "Whatsoever ye ask believing, ye shall receive." And our goal? "When the Kingdom of this world shall have become the Kingdom of our Lord and of His Christ, and then shall the end come."

Intercessions for Christ's Kingdom in this world followed and then the special appeals from the Board of Missions were presented in separate papers by members of the Normal Classes in Mission Study:

St. Agnes' School for Girls, Kyoto.

St. Luke's Hospital, Tokyo.

St. John's College.

Church General Hospital, Wuchang, China.

Southern Cross School, Porto Allegro, Brazil.

The work in Mexico and in Africa.

The goal of our missionary work, the Second Coming of the King, was beautifully presented by Mrs. Ross.

* * *

At the afternoon session there were conferences of the Woman's Auxiliary, the Sunday School and the Junior Auxiliary and of Educational Secretaries. An effort is to be made to reach all outlying parishes and present to them the wonderful uplift and help that comes through Mission Study Classes. Will not all parishes be ready with

open hearts to receive any message or messenger that may come in His Name?

The crowning blessing of the day came with the Bishop's sermon: When the Boys Come Home. The thought was the same one of Fellowship that had bound together the wonderful day.

What will the Church have to offer these boys when they come home? They are learning three things: Obedience, fellowship and liberty—the true liberty that comes when we cannot “will” to do wrong. What can we say to them, if we too have not, in spirit, learned with them true obedience, real fellowship and the liberty that is in Christ Jesus our Lord?

Who will write to Mrs. Pilsbry at the Church House to know more of this message of Fellowship and of next Educational Day?

K. M. M.

At a recent meeting of the Provincial Synod in Philadelphia the Educational Department had appropriate exhibits and conducted a Sales Room. In the latter \$120 was realized from the sale of books, calendars, etc., and, from the sale of articles from the various Missions, \$300, which was sent directly to them.

Letters have been received from several of dioceses speaking appreciatingly of the exhibits and stating that it was the first meeting of the Synod at which special stress had been laid upon Education work, or money raised for missions, and that the work of the Educational Department had enhanced the reputation of the Diocese of Pennsylvania for thoroughness.

In his new book, “Vacation Journeys East and West,” the versatile rector of St. Luke and the Epiphany has made us all his debtors, and his parishioners, to whom he gave presentation copies at Christmas, are to be congratulated. Dr. Steele says in his “Foreword” that on summer journeys through several seasons past he has “studied vacationists rather than taken vacations.” In this, his latest book, he has embodied the results of those studies, and none of those who are familiar with his volume of a year ago, “Going Abroad Overland,” need to be reminded of the pleasure awaiting them in the perusal of the comments of such an intelligent and original observer. And to all others who want to know more intimately their own country we say, “Get this book and read it. You will be amply repaid.”

So many attempts at descriptive travel literature are commonplace that it is pleasant to find one book of this class so far out of the ordinary. Dr. Steele has written a volume of discursive es-

says which is superior because of its keen observations, its accurate facts, its delightful style, and its subtle humor. His style is that of a trained observer, with an eye for perspective and a facile pen. He writes, as apparently he travels, with fine ease, with a rare degree of refinement, and a keen sense of discernment. The depiction of two groups of places, so far separated, puts in striking contrast the conventional Eastern recreation centers and those wider Western scenes conducive rather to reflection and to mediation.

DRINK AND THE WAR

An earnest, judicial, fair-minded study of the question of whether or not the drinking of alcoholic liquors lessens the fighting efficiency of soldiers and of the nation behind them is made by Marr Murray, an Englishman, in “Drink and the War,” (E. P. Dutton & Co.) He is concerned with the matter as it affects the British nation and he explains at the beginning that he has no special interest on either side of the question, that he is just “an ordinary person who is fond of an occasional glass of beer.” Under the subjects, “Russia and Drink,” “France and Drink,” “Drink and Frightfulness,” “Women and Drink,” “Drink and the Soldier,” “Drink and the next Generation,” “Drink and the Worker,” he studies these phases of the matter, quoting at length from many authorities and considering the arguments pro and con. Other chapters take up different phases of the problem of drunkenness. His conclusions are emphatically against the idea that benefit is gained by soldier or nation from the drinking of alcoholic liquors. In the final chapter he deplores the failure of the British Government to take drastic measures against the drink evil and the liquor traffic.

RELATION OF GERMAN THOUGHT TO THE WAR

S. R. Dour.

In considering this subject we must first determine what phase of thought has been most largely determinative of Germany's thought and present national policies. Nietzsche is the mouthpiece of that school of German thought that held sway before and continues during the present war. Nietzsche was, however, preceded by such men as Negel and Fichte.

Fichte was born in 1762 and lived in the time when Prussia was under the heel of Napoleon. He rendered a service of patriotism to his country. In the years 1807 and 1808 he delivered his series of addresses to the German people. From his lecture room came such sentiments as these: The age is degen-

erate European civilization has run out. He asks, “Which of the European peoples or nations is fitted to become the savior of the coming age?” His answer is at hand, “Unquestionably salvation depends upon the German nation, and on this nation alone.” His message to his people in calamity is, “Rise in your might! Ye are the elect nation.” Small wonder that Germany in 1913, the Centenary of their war of liberation, honored this man and his work. This celebration, coming on the eve of the great war, brought these lectures into prominence again. Fichte rendered large service to his people in calamity, but to a proud, self-sufficient Germany he was not a blessing, but a bane.

Hegel was born in 1770. His signal service to German thought of today was the completion of the doctrine of the Absolute State. In the lull that followed the Napoleonic Wars this doctrine was most welcome to the reactionary and autocratic government of Prussia. Just as welcome is to today.

Let us now cast a brief survey over the philosophical system of thought as promulgated by the one whom Wundt calls the leader of German thought of today, Nietzsche. Nietzsche might be said to have created, or at least gone to, the logical limitations of the philosophy of the superman. The development of the superman is the duty of the race and the individual. This must one do, to the neglect of the common herd. Therefore, not humility, but resolute self-esteem; not altruism, but the assertion of individual strength; not the will to serve, but the will to power; not the greatest good to the greatest number, but the development of the superman—this is to be the goal of the future. Modesty and humility must be forced upon the thousands only to make them the easier prey to the truly great, the supermen. Pity is the sign of weakness. He says, “This gushing pity stinks of the mob.” The supermen must have the will to power. This must be the highest motive of his life. His development must be untrammelled by morals, ethics, science or religion. For religion he has only scorn and contempt. God to him is only a supposition. Christianity he calls “the one immortal blemish of mankind.” Germany has taken over this philosophy of the superman almost bodily. Instance Germany's insistence upon the necessity of war on the grounds of biological necessity, in order to develop the heroic, preserve the fittest, kill off the weak.

We desire now to turn to his philosophy relating to the state. He says the state is in a decadent form because of the emphasis upon the democratic ideal. His ideal can only be achieved in proportion as the democratic and Christian are renounced in favor of the aristocratic. Speaking of the races who were the

earlier conquerors he says, "With them nothing but the principle, 'might makes right,' held sway." Their heroic nature and that of those who would emulate them makes them impervious to sympathy. It would be a contemptible emotion to desire it, and an insulting act to offer it. There must always be slaves and masters. There must be slaves in order to have masters. There must be masters to have the race advance. Such expressions sound very familiar to us today. They do not seem like mere abstract tenets of philosophy. We have seen them put in practice in the disregard of treaties and in the enslavement of the conquered.

Germany has a long time ago cast overboard the philosophy of her greatest philosopher, Kant. The year of his birth was 1724. His words would have led Germany far from what she is today. In his essay on Perpetual Peace, he says, "Peace is the ideal of national life. Peace can only be secured through the establishment of a republican, that is, a representative government. Professional standing armies should gradually be abolished. Instead of a congerie of hostile states Europe must be transformed into a federation of peaceful states." The refusal to follow such teaching and the adoption of the idealism and system of philosophy held by Germany today has led to this war; in fact, the conception of the state upon which the war is based follows logically from this type of philosophical doctrine.

Having thus hurriedly scanned the philosophical thought and teaching which has shaped the Germany of today and given her her ideals, the question comes to us as to why the pulpits have been so ready to fall in line? Why have the professors of theology vied with each other in defending German militarism? This philosophy was unchristian; it was atheistic. For Christ and His fishermen disciples Nietzsche had only contempt. The pulpits of Germany are subservient to the state. All must bend to the state. The Church thus becomes but the mouthpiece of the state and declares her dominant ideals. Religious heresy is of little moment, but political nonconformity is unpardonable. There is therefore more fidelity to the promulgations of the state than to the commands of Christ. The professor of theology and the preacher in the pulpit rationalized religion and the Bible. The cardinal doctrines of Christology are negated. The Incarnation and Resurrection are the tales of deluded simple folk. Even the words of Jesus are but a part of a progression, and not final. Heretical teaching on the part of preachers of the State Church is of little importance, but disobedience to the state in state matters is a very serious offense.

But even under these circumstances we should look for the martyr spirit. Rather than submit to the dictation of the state, we should expect some men to choose resignation, and, if necessary, death. Why are these not in evidence?

Let us note the pulpit's defense. But first let us hear their Master, the Kaiser, and see how meekly they follow his leadership. This is the message the Kaiser delivered to his army, September 13, 1913: "The Spirit of God has descended upon me because I am the German Emperor. I am the instrument of the Most High. I am His sword, His representative on earth. Woe and death to those who oppose my will. Death to the infidel who denies my mission. Let all the enemies of the German nation perish. God demands their destruction—God who by my mouth summons you to carry out His decree." Now let Pastor Lehmann, of Holstein, speak to us: "Am I exaggerating when I say that we feel at the present time when lying, passion, selfishness prevail around us, that we are actually the people that God has chosen as His heirs, feel ourselves in this fight, if not the chosen people, yet—in all humility—the instrument of God?" Again, "Only when you feel yourself the child of God can you believe in the God of the Germans, who is and ever must be the Lord of the world. This German piety is destined to further the healing of the nations. The German soul is God's soul, it shall and will rule over mankind. Germany is the center of God's plan for the world. The nature of Germany is one with the nature of Christianity." Then let us listen to Pastor Rump, of Berlin: "Germany is the savior of the world. This corrupt world, fettered in monstrous sin, shall, by the will of God, be healed by the German nature." "God is with us. Guided by His blessings our men do deeds without a parallel in the world's history." Dr. Lahnsen, of Berlin, in a sermon on forgiveness, says: "We cannot forgive England for the misery of this war and its blood-stained suffering. We will fight without a scruple and employ means of destruction, however terrible they may be. We cannot do otherwise." Hear his most astounding statement: "A German can sin only as a human being and not as a German." Then as a German he is part of the machine that rapes, robs, and devastates. He is part of the machine that puts the captives to the sword and bayonet. But he sins not, for here he is a part of the German state and we shall see later that the moral code does not apply to the state. As to the German purpose, Harnack says, "We will give you Americans the solemn promise that we will shed our last drop of blood for this Kultur."

These extraordinary deliverances are but the natural result of their philosophical system and the rationalization of the pulpit. Their philosophical system resulted in the deification of reason. To reason all must bow. Rationalism has been as dominant in the schools of theology as in the pulpits. This process has reduced Christ to merely human terms. It has made of Germany a well-nigh Deistic, not a Christian, nation. Witness the oft-repeated name of God, from the lips of the Kaiser, but never the name of Christ. Christ is God made knowable to man in terms of mercy, love and sympathy, and these terms are foreign to the Kaiser and Germany of today.

Rationalistic pulpits are not attractive pulpits. The multitudes of people who were unable to follow the would-be leaders in such a naturalistic philosophy, or to reconcile it with a supernatural Christianity, have gone out from the Church. Eucken tells us: "In our great cities—in Germany, at least—every attack or even aspersion on Christianity meets with rapturous applause." And this same great philosopher declares, "The doctrine that God, at one particular point in history, assumed a human form—that a person is at once very God and very man—implies conceptions of God and man which are repellant not only to the scientific spirit of the modern man, but also to his religious convictions." Here is a record of the results. A recent writer says, "The nominal Protestant population of Berlin is 2,006,000. On a February Sunday of recent years, when confirmations were to take place, there was a total attendance in various Protestant churches of 35,000."

Terrible to contemplate is a Christian ministry accepting and defending such a conception of the state as Von Bernhardt conceives. But utterances already quoted from the pulpits and many similar utterances lead us to recognize that is just what the ministry is defending. Nor do they hesitate to defend even the Turk. Herrmann, of Marberg, exclaims, "We Germans can cast in our lot with the Turks with the best possible conscience." He is aware of the horrors of Armenia and the cruelty of the Turks from their earliest history, but he says, "We can as Christians understand and respect their faith, and the path that lies before us is the same as theirs." A Socialistic writer of today describes this present struggle as the contention of the Will to Power, the principle of Anti-Christ, with the Will to Love, the principle of Christ. Today in Germany we see Christ's reputed representatives on the side of the Will to Power. Nietzschean philosophy controls her religious thinking, and this has made the Church subservient to the state, and a willing instrument of militarism.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

For the conservation of coal, on and after the Epiphany, all the services in the Church of the Incarnation, the Rev. N. V. P. Levis, rector, are to be held in the Parish House.

On Thursday, the sixth of December, the Chaplain, Dr. Hutchinson, rector of St. Clement's Church, blessed the Altar in the Chapel of St. Margaret's Mission House. Besides the clergy of St. Clement's, the Sisters of All Saints' and many friends were present. The Sister Superior of the Order came on from Boston for the occasion.

A Preaching Mission is to be held in Christ Church, Germantown, beginning with the second Sunday in Lent, February 24th, and continuing until Mid-Lent Sunday. The Missioner is the Rev. Harvey Officer, O. H. C., an eloquent and inspiring preacher, who has recently been doing very effective evangelistic work in a number of the camps, notably at Allentown.

The families of Base Hospital Unit No. 34, U. S. A., (equipped and sent out under the auspices of our Episcopal Hospital), have organized as an Auxiliary "at the home base," with the Rev. Benj. S. Sanderson, of Wyncote, (one of whose sons is in the Unit), as president, and Mrs. Mary A. Leiper as secretary. In addition to monthly meetings, sessions for work are to be held weekly.

On the Feast of the Circumcision a Service Flag containing 34 stars was unfurled from the front of All Hallows' Church, Wyncote, having been presented to the parish and dedicated by the rector on the previous Sunday. The Rectory also displayed a flag containing two stars for the two sons of Mr. and Mrs. Sanderson now in the service.

Despite the inclemency of the weather a very excellent congregation was present in St. Mark's Church, Seventeenth and Locust, on the evening of December 13th in attendance upon the annual service under the auspices of the Guild of All Souls, when Dean

Vernon of the Cathedral of Portland, Maine, preached a very able and appealing sermon.

The Rev. Irving A. McGrew has become the diocesan correspondent for the Churchman. He solicits items of local happenings and especially copies of parish papers. His address is 6908 Mower street, Germantown, Pa.

Rev. Walter Lowrie, rector of the American Church in Rome, Italy, has come to this country for a brief furlough. During his absence Rev. Roy I. Murray—on canonical leave of absence, serving as chaplain to the Bishop of Erie "over there"—will be in charge. It is to be hoped that during his stay on this side, the clergy and church people of the diocese will be afforded the opportunity of hearing and seeing Mr. Lowrie. His informing letters printed in "The Living Church" during the period of the war have revealed him as an exceptional man of whom all of us would know more.

For the convenience of the clergy the customary pre-Lenten Conference with the Bishops and the monthly Clerical Luncheon and Round-table Conference are to be combined this year. The appointed date is Monday, February 4th, at St. James' Church, Twenty-second and Walnut. In the morning there will be a celebration of the Holy Communion with devotional addresses and intercessions. At one o'clock, the luncheon, at which President Lyman P. Powell of Hobart College will be the speaker.

On Saint John's Day in Atlantic City, Bishop Garland advanced to the Priesthood, the Rev. Earnest A. Whittle, deacon, of Fajardo, Porto Rico, who is to act as a war chaplain "over there." Mr. Whittle is an Englishman who, prior to his entrance into our ministry had served effectively as a missionary of the Methodist Episcopal Church in Porto Rico. Two of his brothers were killed in the battle of the Somme and last summer his sister was killed in an air raid in the town in England where his parents reside.

Practically the entire enrollment of Base Hospital No. 38, U. S. A., of which the rector of St. Paul's Church, Chestnut Hill is the Chaplain, attended service in that church on the evening of December 13th, and joined in a Patriotic Service, with the singing of the national hymns of the Allies, the usual excellent music of the parish being augmented for the occasion by trumpets and tympani from the Philadelphia Orchestra. Prior to the service the Unit were the guests at supper of the Hon. William Potter, a vestryman. St. Paul's now flies a Service Flag with 112 stars.

The Clerical Luncheon and Round-table Conference in the Church House on Monday, January 7th, while not as well attended as some of its predecessors, brought together some eighty of the clergy and was a most inspiring and enthusiastic occasion which argues well for the success of the "drive" for funds on the part of the War Commission, under whose auspices it was held and to the consideration of whose work the entire time was devoted. Especially inspiring were the addresses of Mr. Fahrenstock, Dr. Washburn and Mr. Wright. None of the clergy can afford to miss one of these luncheons.

The first service in the new Epiphany Church, Sherwood, which is approaching completion, was held on Tuesday, December 18th, with a Celebration of the Holy Communion. Of course the building was in a very crude state and the arrangements for the service were of the most temporary character, but the thirty or more of the faithful who left their business or home duties felt amply repaid and realized more than ever the nearness of the approach of the goal for which they have prayed and toiled so diligently these many years. The Missionary is rejoiced that so many of the desired furnishings are being promised to the new church as memorials.

The new parish house of the Protestant Episcopal Church of St. James the Less, at Thirty-second and Clearfield streets, was dedicated Saturday afternoon, December 15th, by Bishop Garland, assisted by the Rev. Edward Ritchie, the rector. The house was erected as a memorial by Mrs. H. Wilson Catherwood, 1708 Walnut street, to her daughter, Mrs. Alfred Tucker. The ground was donated by Mrs. Elizabeth Dobson Riddle and her niece, Mrs. Sarah Fiske Sheppard. The building is in Gothic style, two stories, and includes a residence for the rector, an assembly room with a capacity of 350 persons, committee rooms and gymnasium. The old parish house will be torn down to enlarge the church yard.

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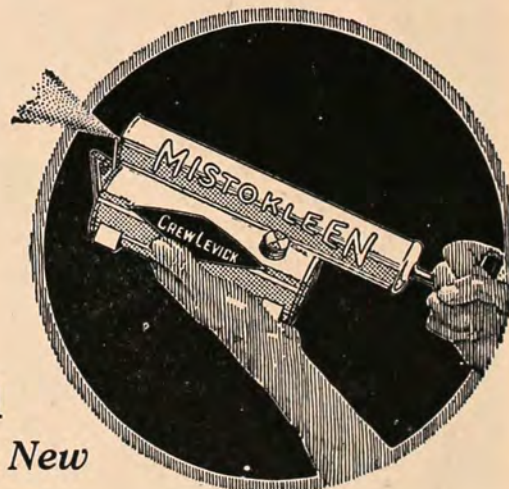
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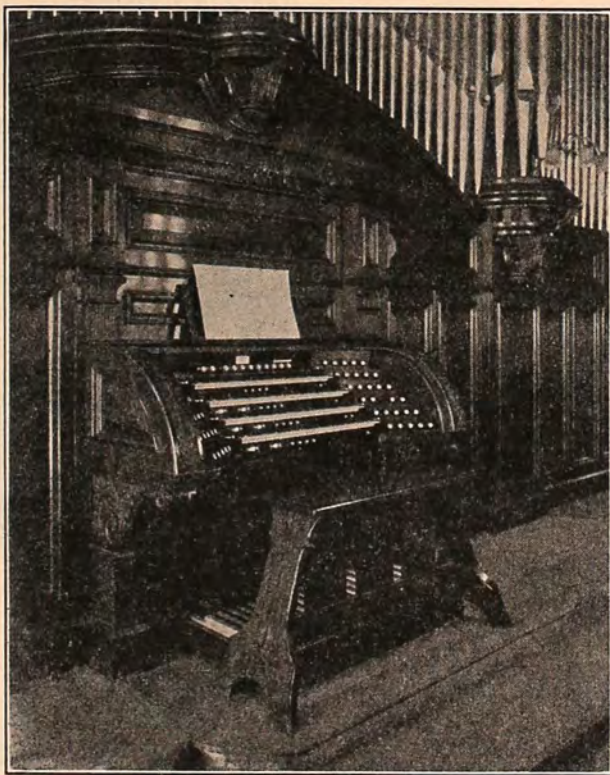


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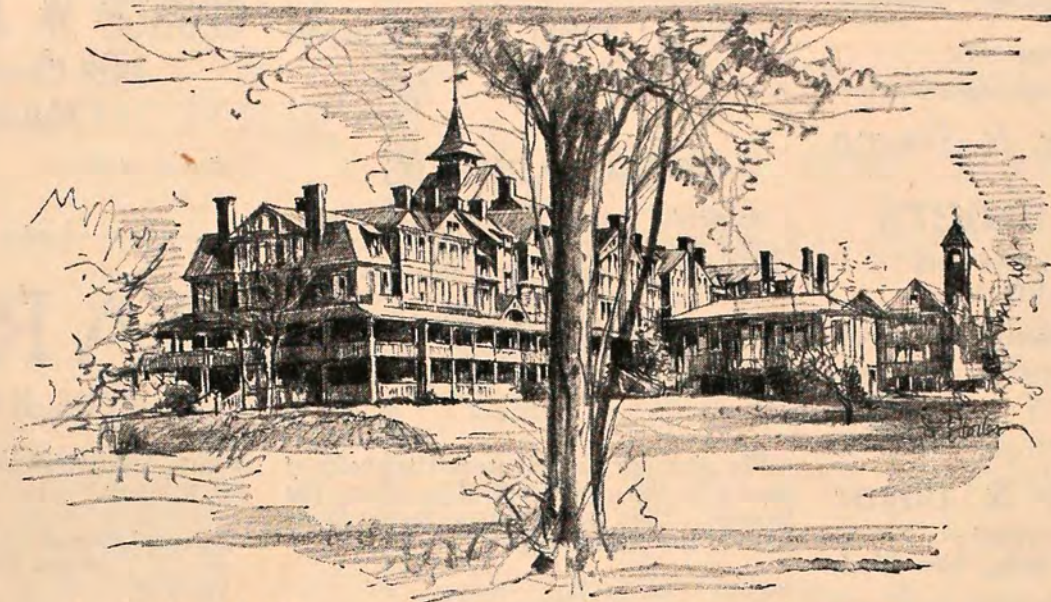
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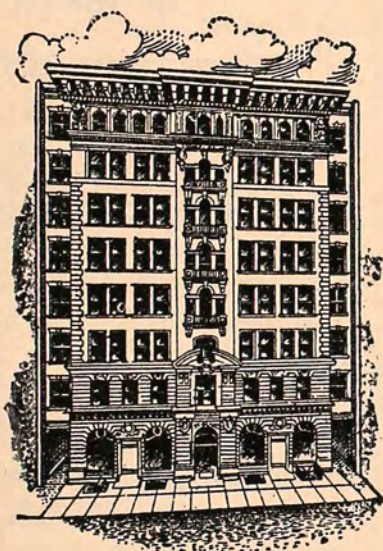
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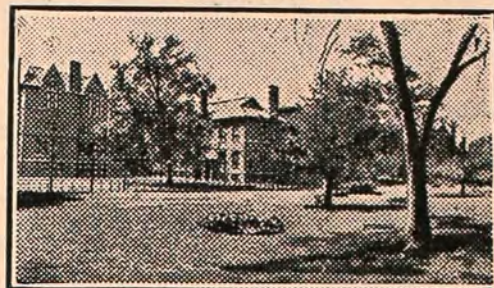
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